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THE BETTER WAY

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EDITORIAL.

THE New York Presbytery has concluded that it is too hot to discuss Dr. Briggs now, and therefore postponed the controversy till fall. This is wise, and it would add to their wisdom by postponing it indefinitely.

If mediums and lecturers would remember that all caustic and adverse criticisms of their associates and colleagues, springing from jealous rivalry, return like the boomerang of the primitive bushman to their starting point, much of unseemly wrangling and bickering would find a deserved oblivion.

THE sudden exit of Mr. Emmons Blaine, son of Jas. G. Blaine, at Chicago on the 18th inst., was a sad blow to his honored father and mother, and to numerous personal friends. There are few hearts among human kind but are touched with sympathy for those who suffer such bereavements.

THERE seems to be a thorough severance between the Romish Church and the French Royalists at last, with the Pope favoring the republic. Well, the Royalist cause is hopelessly unpopular, and Leo is shrewd enough to sufficiently grasp the political situation to know just where to shower his sympathy. Catholicism fondling Judaism, and then patting French Republicanism on the back, in the present age is as natural as it is for the positive to seek the negative in order to continue life.

A CONTRIBUTOR in the *Pulpit*, of Waco, Texas, says in a lengthy article: "Admitting the reality and good faith of 'spirit communications,' I have met with none that bore witness to 'God,' any more than the theologic speculations of our cismundane priestcraft."—Nor will anybody until they get rid of the materialistic idea of a deity, and receive it intuitively. Like love, it can not be expressed in human language, or imparted to another. It must be experienced personally.

WE COMMENCE this week with the first installment of a lecture, with a text, delivered by the very intelligent guides of Lyman C. Howe, before the First Spiritual Society of New York City. It very intelligently traverses a subject which, in narrower lines, has been made a text for criticism in our columns, and we have had to decline the offerings of many friends lest our readers tire of it. We would give the lecture entire in a single issue of the paper, did space permit. It will be read, even in sections, with pleasure and profit. Of course, like every subject, it has its two sides.

THE *Phrenological Journal* says that stammering can be cured by hypnotic treatment. But not in Cincinnati, for a city ordinance exists here which forbids the practice of hypnotism; and stammerers who can not afford to seek a more tolerant clime for treatment by this process, will have to content themselves by stammering out their protests against our city fathers until they repent of their sins, and restore the freedom of the individual to the genius of our government. Then personal scientific research into all laws that are of benefit to mankind, will work its natural results.

A CORONER's jury in the State of New York returned a verdict in the suicide case of Mary Alice Stone, that she came to her death by advice and encouragement of her father-in-law, Chester P. Stone. It is easier to write a lengthy moral essay on this melancholy fact than to foretell the proceedings of a trial by court; for New York has no law that bears on the case, though it has one that punishes those who fail in their attempt at suicide. If statute law were in harmony with natural law, the above would be reversed, and there would be no circumvention needed to bring such cases of human selfishness to judgment.

IF ANY of our good Methodist brethren should feel aggrieved over our plain speaking in last week's BETTER WAY, touching the spirit of greed remaining in the hearts of bishops, clergy, and laymen, after "conversion," we call their attention to the following from the *Times-Star*, one of our city contemporaries, which appeared after our article was in type. It shows how the secular mind is viewing this drift of orthodoxy from the standard which it acknowledges to be the only and infallible. In this age, the pertinent question is, does conversion convert? If so, from what to what?

"The fact that Bishop Warren of the Methodist Church is now spending \$75,000 on his Denver dwelling will tend to open the eyes of those benevolent brethren of subordinate places in the Church who have been denying themselves many of life's necessities that they might have more money to contribute to the spread of the gospel. When one of the highest dignitaries of the great Church 'blows' \$75,000 into his house, some of the smaller fry may begin to feel as Josh Billings once felt when he said: 'Before I'd go around the country preaching the gospel for \$400 a year, the way some Methodist preachers do, I'd do as Nebuchadnezzar did, and let the congregation go to grass, too!'"

THE following item of news, taken from a secular paper, suggests the questions whether this is really the last decade of the nineteenth century or the middle of the sixteenth; and whether this is the Republic of the United States of America, or whether the old, Roman, Jesuitical reign of absolutism has been transplanted to, and now governs multitudes of the citizens of Ohio.

CLEVELAND, O., JUNE 15.—There was a highly dramatic scene at St. Stanislaus' Church last night when Bishop Horstman denied the rites of the sacrament to nearly the entire congregation.

There has been serious trouble in the church for two weeks, culminating in a riot on Saturday, and numerous fights on Sunday and Monday. The bishop has been out of the city. When he returned he at once sent the congregation word that he would address them last night. The church was jammed with people.

After stating to the members that no power on earth could remove Father Rozinski, the pastor, who is objectionable to a faction, the bishop extended his hands over the heads of the congregation, and in a deeply tragic voice ordered the congregation to its knees. Then in a solemn voice he said:

"I hereby deny the right of sacrament to all members of this congregation who have participated in these ungodly actions, until they shall make public confession of their repentance at regular services before this congregation."

This temporarily excommunicates at least 800 members.

THE yeasty spirit is in the creedal air. The theological ukase is not beyond examination, criticism, condemnation of those who wield it, or those whom it is intended to enslave. The Presbyterian Assembly sent Dr. Briggs back to the New York Presbytery, which had once dismissed his case, with a peremptory order to try him for heresy. The Rev. Charles L. Thompson, of the Madison Avenue Presbyterian Church in New York, a member of the Presbytery and also a member of the General Assembly, in reviewing the action of the latter body in a sermon to his people, said: "I told the assembly it was an unpleasant duty it was commanding us to perform, and a piece of business we had no appetite for. The result, I apprehend, will be like that of the first trial."

Dr. Thompson is a scholar and thinker of to-day, not a creedal mummy of the fifteenth and sixteenth centuries, fitted to last, exactly the same, through all time. Touching the question of "revision," he boldly said: "I, for one, am earnestly in favor of a revision that will revise, for our Confession of Faith is in the language of one hundred and fifty years ago. But if we are to have such a revision as is promised by the committee, I think we had better adhere to the present form." If ever there was an attempt to "straddle" in creedal teachings, to make deity a devil and the devil a deity of administration, in creedal terms, this committee's effort is a painful example, and there are more wise heads than that of Dr. Thompson who realize it.

The brain and organism of a sensitive or medium, is as a delicately attuned zither, being played upon at will by the denizens of the exanimate existence.

THE WAY IT IS DONE.

The secular papers give an account of the consecration of a Romish church at White Plains, N. Y., Archbishop Corrigan performing the rites, assisted by forty priests in full canonicals. Three times the vicar-general of the diocese, attended by the rector, assistant rector, and the forty priests, marched slowly around the church, sprinkling its walls with water; then the archbishop knocked three times with his pastoral staff upon the door, which was opened to admit the procession of priests, and closed to exclude the public. Then some ashes were brought and placed on the floor and the archbishop, using his staff, made a cross of them. Then dipping his thumb five times in a mixture of ashes, salt, and wine, the archbishop drew five crosses upon the high altar, and then sprinkled it seven times with "holy water." Then certain relics were placed in the tabernacle—St. Anne's arm bone not being recorded as among them.—Then, at 10.30 a. m., "a mass of consecration" was said, at which the faithful laity were permitted to be present. And the Carpenter of Nazareth, with his humble mother, are worshipped and adored in that \$125,000 pile of gewgawery, and in it the archbishop, the vicar-general, and the forty priests will preach, not in a "single seamless garment," with sandaled feet, but in rich trappings, and lighted candelabra, and the music of a draped boy-choir, and the text may be taken from the lips of the Nazarene as recorded in the XIV. chapter, second verse of the Douay version of the Bible. "In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you." But no one but a Romanist shall enjoy one of them! Great is bigotry, wedded to superstition!

THEN AND NOW.

Is it not an anomaly that the same spirit which mingled New England rum, Bibles, and living missionaries, in an assorted cargo to send to uncivilized mission fields, still obtains in force in the commercial Churchianity of to-day? The "Old Medford Rum" has ceased to cumber the hold of a ship whose cabin passengers are missionaries, but something fully as destructive of human life supplies its place. The Churchianity which prates of Jesus, his principles and teachings, deals in fire-arms, powder, and ball of the most approved patterns. Humanity must be "saved" somehow, and if Bibles, prayers, and sermons are not effective, then teach the heathen how to make war, like their Christianized superiors, and furnish them with Christian tools of the most approved patterns in order that "the deep damnation of their taking-off" may be quickly and effectively done!

In spite of all the platitudes which have been uttered from the pulpit, the world is drifting farther and farther, in spirit and in practice, from the simple brotherhood teachings of Jesus. With him, the individual brother man, with his rights, mundane and eternal, physical and spiritual, ethical and social, assumed the first place. It is not so now, and the chasm between the former and latter teachings and practices widens.

When the inventive genius of the highest evolved Churchianity shall bring to birth an engine of destruction which shall maim, torture, and destroy an army division at one discharge, then the Church, through its trained officers, will use it, without the rebuke of the clergy,—nay, the latter will lust for chaplaincies with the attached salaries—or of the laity, or of the commercial saints who deal in suffering and death by violence, and tithe their profits for the support of the Church and its institutions. It all smells of blood and crime.

AN EXPLANATION.

Limitation in knowledge and imperfection in judgment should always be associated with that third element which makes human character endurable by its fellows, to wit, a boundless charity, or full respect for all others' equal rights.

When, however, this trinity is lifted out of the personal into the impersonal, and a paper like the BETTER WAY is to take position as an entity, having a mission to accomplish, the brain, heart, and voice used to direct and materialize it weekly, find a constant demand for

more knowledge, clearer and better judgment, and have need to cultivate assiduously, both charity and a high respect for the rights of all others who may differ with the paper,—conceding their greater knowledge, their clearer judgment, but not their sweeter charity.

The crucial test in the exercise of judgment is to wisely decide *what not to admit* into the columns of the paper. The decision at this point controls its character and directs its mission. It must have an object like a human life. And it must consistently labor to secure that object. If one of its aims should be the comforting of bereaved and sorrowing hearts by disclosing an existent life, and palpable disclosure of that departed entity, it would hardly be in consonance with that end, to open its columns to learned and able articles,—though in its belief erroneous in reasoning and conclusions—in advocacy of the doctrine of Materialism or the utter extinction of the being upon the change known as physical death. And this illustration must suffice for all.

Everything relevant, every phase of thought, reasoning, opinion, and speculation, can not find place because of the physical limitations of the paper. But enough of each may be admitted to give all its readers the knowledge of the trend of the world's thought, belief, and action. If the longer disquisitions must be declined because of matters more relevant to its mission, those who kindly prepare such and offer them, should clothe themselves with charity, and give their views an airing in some other way, feeding sure that the brains and heart behind the impersonal entity, while fallible in judgment, are, but acting up to their highest knowledge of what duty requires of them.

A very kind note from one of the able writers for our columns, Mr. Chas. Dawbarn of the Pacific Coast, has called forth these explanations. Bro. Dawbarn commenced a series of articles, two of which were published before the present editor assumed the direction of our columns. In a note to Bro. Dawbarn he explained the situation, which was most gracefully acquiesced in; but justice to Bro. Dawbarn requires that this explanation should be publicly made. To others also like apologies are due.

"CONVERSION" AND RICHES.

The "saving grace" of conversion in these later years does not seem to change that portion of the spiritual anatomy which lusts after the acquisition of wealth. It makes little or no difference whether the altar at which the "grace" is sought and obtained, whether Romish or Protestant, Lutheran or Arminian, Baptist or Methodist; nor whether "the saving grace" is applied in part, or sanctifies the whole by Wesley's double blessing; in all the lust of acquisition remains. In every formula of reception into the Church, the candidates have to promise to renounce "the world, the flesh, and the devil," but the modern interpretation of renouncing the world is to harvest that which is most valuable in it, to wit, its representative of value, or the more substantial values themselves.

The founder of Christianity warned against this natural lust for earthly wealth, because of the brevity and uncertainty of the earth life, and the influence which such lust had upon the immortal part of man after the earth existence had ceased. In his own earth life he was an illustrious example of his own teachings, and touching that example he said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Clergymen preach most eloquently and movingly to poor humanitarians in their congregations, and the more effective their appeals to the teachings and example of the founder of Christianity, the more the collection-plates are heaped. But they themselves grow rich, have plethoric bank accounts, own properties of value, invest in good-paying stocks, live generously, and die leaving large properties. So general is this, and so well known this fact, that a skeptical, money-making, grasping, and saving world does not hesitate to doubt the honesty of these clergy, whether bishops or Presbyters, who "enjoy riches" while the poor among their flocks suffer poverty.

The questions which will arise are, Is "conversion," as taught by the Evan-

gelical Churches, something real, or is it merely a condition of mental and moral excitement, culminating in a psychological state of quietude and rest, as the natural reaction of an intense excitement, in which fear is a controlling element? and second, Does conversion convert? If it only modifies the lust for mammon among its official saints—those who occupy the chief seats in the synagogues—leaving the tap root in the soul unscathed and undisturbed, so that it can grow into a plethoric bank account, or appear in a fine estate for the executor or administrator to carve up for the heirs, then, judged by the Nazarene and his teachings and by the former days of revivals and conversions, it is spurious spiritual coin, having no marks of a true spiritual mintage.

We were impressed afresh with these stubborn facts—the statement of which only gives us pain—by a little editorial note in the *Religio-Philosophical Journal*, which we have clipped for our exchange column. That showing is English purely, but the American Church equals it. "Our bishops and other clergy" are wealthy, save those of the colored Churches, and it is fair to presume that they would be so if they could—and it is a disgrace to their profession that they are. It is well enough to exhort their people to "trust in Providence," "to take no thought of the morrow," to act the generous poor widow with her two mites, but they should set the example and prove both their honesty of belief and consistency of statement and life. We never hear of a wealthy minister or bishop dying, and learn of the volume of his estate without a feeling of pity for him in his future work of reforming his own nature, and for his disappointment in finding that his "palm-branch" is dead, his "halo" all awry, and his vocal organs not attuned to the song of victory, but to "the cry of the daughters of the horse leech, Give! Give!" It is a poor equipment for the soul which has taught the reverse. "Verily I say unto you, they have their reward."

This is plain speaking, brethren of the pulpit, but it is the truth, and is timely.

A NEW DON QUIXOTE.

Oh for a new Miguel de Cervantes Saavedra, to chronicle the sayings and boasts of a new Don Quixote de la Mancha, not of the land of the Castilians, but of plain, common-sense America! This new and valiant knight-errant, never matured among the rose-gardens of La Mancha, or sang in the bowers of the dulcinea of Hispaniola; but is a plodding New York clergyman, practically unknown until he placed the metaphorical inverted porringer upon his caput, donned his toga, entered his pulpit, and commenced his onslaught upon ghostly foes and Dulcinea del Tobosos who shuffle cards, tell fortunes, and pull the woolly covering of sheep over the eyes of verduants while they extract coin from their pockets.

The pseudonym of this valiant knight among the New York clergy, with all his titles, is the "Rev. Madison C. Peters." What the "C" stands for we are not advised, but it may mean "conceit," which would be appropriate. That he is a valiant Sir Knight is clear in that he, like his predecessor, attacks dangerous "windmills," of whose force he has little knowledge, with as much nonchalance as vigor, and lays about himself with as much zeal and boasting as though the defense, if not the life of the imperilled creeds were contingent upon his valor and his use of a special vocabulary. His prototype of Spain got himself into many troubles for want of a little common-sense, and the New York Sir Knight is already in a pretty muddy pool through lack of prudence and ordinary powers of observation, excess of gullibility, absence of analytical force, superabundant zeal, and general stupidity. His more closely observing brethren of the New York pulpits must look upon him as a very clear illustration of what the poet meant when he wrote:—

"Fools rush in
Where angels fear to tread."

But there are some things connected with this modern Don Quixote which we like. He believes—like Demetrius, the leading silversmith of old Ephesus,—that his craft is in danger, and that the danger arises from an excess of

spirituality in the world. There may be a lack of that essential force in the Churchianity which he represents, but there is too much which does not bear the creedal stamp of the true orthodox mintage. And as Dr. Briggs, in a grand, scholarly way, is exploding old moss-grown errors and shaking the Church profoundly; and Dr. Parkhurst is dealing with animalism and lust in the Church in a very unique way, thereby losing some financial supporters of the Church, by destroying the peculiar means of acquiring the subscription money, our Knight Errant found a practically uncultivated, sensational field for his prowess, in the excess of bogus spirituality.

He knows that there are fakirs, who seek to "make gain of Godliness." There have always been such since Jesus taught and Paul wrote. Our Sir Knight has been among them and had his pockets depleted of coin. It was not done after the orthodox way of listening to a theoretical spiritual sermon from the pulpit, and then passing the plates and drawing "offerings" under the force of the optics of the deacons and plate bearers. It was simply demanding the fee in advance—for these fakirs will not trust Knights of the Cloth—and then cutting the cards for gypsy fortune-telling. To use the language of the street, "he got there," and so did the medium. He touched pitch and became defiled; and then, like a valiant Sir Knight, began to air his defilement by throwing the pitch, as did the giant his pudding, in Dr. Oliver Wendell Holmes' poem, all over the country.

Don Quixote the first had great gift of language, though many of his phrases were hardly allowable in strictly polite society. We have no knowledge of the aesthetic culture or tastes of the flock to whom the Knight Errant ministers, but we hardly think the cultured among them expressed rapture, ecstatic bliss, or felt the thrill which follows upon true eloquence of diction, when the Sir Knight announced, "Of all humbugs in the world, Spiritualism is the humbuggiest." "Humbuggiest" is good—for a Knight who seeks windmills to belabor—but the use of the past tense, the "ed" for the "est," would have made the word applicable to at least one part of the subject.

Seriously. How is it possible that a man of ordinary sense, reading and observation, in this age, with both the philosophy and phenomena of Spiritualism open for free, public examination; with the ripest scholars, the best and clearest thinkers, the most careful and critical reasoners and observers, at work upon problems of fact which must be based upon the very spiritual life and force which is the foundation of the Christian religion, and without the admission of which all of Christianity is an empty shell,—a speculative astral body—how is it possible that a man fit to move among the clergy of New York, or any part of the country, should so far forget his education and profession, as to put forward a doubtful sitting with a card-cutting fortune-teller, as an illustration of Modern Spiritualism, its basis, its means, and its end?

If the Rev. Mr. Peters does not know any better, and can not know any better because of mental incapacity or moral obliquity, he is to be commiserated. If he will not permit himself to know better, because of creedal bigotry and prejudice, he is to be blamed. He can examine the claims of Spiritualism practically in his own house—as many of his ministerial brethren have done and are doing—if he will. He knows in advance, that neither he nor his brother clergymen can answer the questions which will arise touching the phenomena, save upon the hypothesis that Spiritualism is philosophically and practically true. The living spirit world, the members of his own family, church, and acquaintances who are exanimate, will make their individuality manifest, and all of them unite in demolishing his old, unnatural creed of salvation by substitution, through faith.

Go to, Brother Peters! Spiritualism will be vigorous as Truth when you have fought your last "windmill" and been conquered; and it will exist as a force, to bury creeds and dogmas, fakirs and frauds, superstition and bigotry in a common grave, placing over it a tablet engraved "Non Resurgam."

Cincinnati, O.

Last Sunday morning, though the weather was not ideal, a large number of the faithful gathered at the A. B. Hall, the meeting place of the Union Society, to hear Mrs. Helen Stuart-Richings, an inspirational speaker, on the subject of "The Power of the Word." The audience in the form of questions.

Somebody wanted to know whether a person could be hypnotized and still remain perfectly conscious of what was taking place. The speaker answered in the affirmative. The speaker advised all to study the phenomena, for if there is any evil in it that was the way to find it out, knowledge on every subject being the bulwark of defense against evil of every sort. But to protest against its practice simply because it may be misused is a reason that belongs to the age of superstition when men refused to be enlightened for fear of offending their deities. Now we are living in an age when there is no safety in ignorance.

Another questioner wanted to know if evolution be true was there not intelligence in vegetable life. The speaker said intelligence according to her conception was life *per se*. Thus vegetable life had intelligence but in degree. All life had intelligence, and became conscious of itself according to the form it inhabited, or according to the force or activity with which it could manifest through this form. Even in human beings there was degree, and as a rule, the most active were the most intelligent—mentally bright.

Whether it were possible for spirits to analyze force depended on their degree of advancement. Spirits are no more able to understand force or law than mortals are. What we know of self we know of law, and what we will that we will.

Nature has never produced anything in the past that does not exist to-day—was the response to the last question—though we may not recognize the higher form it has taken on. Spirit or God operates through matter progressively—the universe of matter being to God what the physical body is to the human soul.

In the evening, but two questions were propounded. They were "Do spirits occupy space to the exclusion of other forces," and "What attitude should Spiritualists hold towards the world?"

To the first question she replied that spirits were related to the spirit world as mortal bodies are to this world—each one a part of the realm to which it belonged, and each part naturally fitted that there could be no question of displacement. But force being behind everything in nature, spirits must live in it as mortals do in an atmosphere, and thus could not very well exclude it without excluding themselves with it. In fact spirits are a part of the infinite whole to which all force belongs—this whole being wisdom and love, or knowledge and desire will, the masculine and feminine halves of the universe, and constituting a mother as well as a father God. The perfect union of these two create the holy trinity, which is the outcome—the effect—man.

The attitude that Spiritualists should hold towards the world, the speaker said, was one of self-respect, a condition which would command the respect of others. This can best be accomplished by practicing what Spiritualism claims as one of its cardinal principles; namely: Mental freedom. That is, also to permit others to do their own thinking, whether it be favorable towards Christianity or Spiritualism, and thus prove by our own actions that we are growing—that we are living according to our knowledge of the truth.

The picnic of the Union Society at Coney Island last Saturday was akin to a large family reunion. Though it is claimed that the steamers conveyed nearly 5,000 people to and from the island, the friends did not fail to recognize each other among this vast concourse of humanity. Nor was their meeting anything like a mere formality. In all directions were groups gathered, either engaged in social conversation; around the rustic tables doing justice to lunches that were spread by conscientious mothers; participating in the dance at the pavilion; or taking part in the many attractions that the grounds afford, such as the merry-go-round, the roller coaster, the Russian swing, the land boats, the pony riding, etc. And last, but not least, to witness the balloon ascension at six o'clock. Mr. Lee Brooks, the superintendent of the Island Company, deserves much credit for his able management in securing timely accommodations for so large a surprise party, and also for his personal courtesy extended the Union Society. On the whole it was an enjoyable picnic, and everybody was the happier for having attended.

Brooklyn, N. Y.

The memorial services of the Brooklyn Progressive Conference on Saturday, June 11th were of unusual interest. Never before was the supply of flowers so manifold, and the attendance so large as on this occasion. The exercises of the evening were opened by the presiding officer, Mr. W. W. Sargent, who read a beautiful poem dedicated for the occasion. This was followed by an oration delivered by Mr. W. C. Bowen.

Many interesting speakers followed, among whom may be mentioned the names of Dr. J. C. Weyman, Mrs. McCutcheon, and Captain Dey, while Mrs. Walton, the oldest Spiritualist of Brooklyn, delivered a very interesting address, and then read an original poem, entitled "In Memoriam of the Dead of 1892." E. F. K.

Eureka Springs, Ark.

I feel that it is my duty to give you a few items in regard to the spiritual cause in our beautiful mountain city with its healing waters and delightful climate.

There are but few outspoken and working Spiritualists in this city, but there are quite a number interested, and I believe that in the near future we will have a good society. We organized last February with twelve members, have had meetings every Sunday night, depending upon home talent for speaking and test-mediumship. Mrs. Tolman, test-medium, and a young man, Mr. Smith, is developing as a rapping and table-tipping medium. Dr. Spear, my husband, a Miss Massey, and myself have a private circle once a week with good results coming from a high class of spirits, speaking in different languages through the organism of Dr. T. F. Spear, an unconscious trance-medium, but developing into a conscious one. The doctor is also a fine clairvoyant healing medium, and a gentleman.

We feel that one of the most important questions with Spiritualists to day is to obtain the knowledge that will lead us into a practical spiritual life. If we would come into this perfect life proving that the golden rule can be practiced in the earth life, there would be such an influx of spiritual power and demonstration that ignorance upon this subject would vanish, and humanity would soon be free and unshackled from the bigotry, superstition, and Churchianity of to-day.

Prof. J. R. Buchanan says in his excellent article in THE BETTER WAY, "Spiritualism is a philosophy which in all ages has given an impetus towards a more perfect morality than ever before existed."

Do we live up to these beautiful teachings which come from the celestial spheres of life is the all-important question for us to consider now.

Mrs. L. A. Spear.

Chicago, Ill.

The annual meeting of the First Society of Spiritualists of this city was held on Sunday June 8th at the close of the morning service in Washington Hall, the usual place of meeting. It is pleasing to report that the past year has been one of success in the work with harmony prevailing among its members. The meetings have been well attended. The Sunday-school is prosperous. The band of test-mediums, one branch of the work, is developing to the utmost capacity. The history of this one of the pioneer societies is too well known that it is not necessary to enter into details of its past record. Suffice it to say that for upwards of twenty-five years it has been the vanguard of truth and liberty, and is going on bearing forward the standard of these glorious principles. For the past sixteen years it has been the inestimable privilege of the society to have for its pastor Mrs. Cora L. V. Richmond, whose life-long devotion to the work has made her name a household word wherever the truth is known, and her untiring instrumental and spiritual teachings as well as bond of affection existing between her and her people must be attributed much of the success of the society.

While only second to this has been the devotion and faithfulness of those who, for so many years, have been at the helm carrying for the material interest, the society gratefully pays a tribute of love to Dr. Bushnell who, for sixteen years, has graced the president's chair, and of his genial and cheery manner as well as in the more material matter of finance, has so safely and wisely guided the little barque over many a breaker. Nor of him alone may we speak in terms of gratitude and love. To its vice-president, Mrs. W. W. Chandler, to its treasurer, its sturdy old war horse, M. E. Slocum, as well as its executive board, a tribute of acknowledgment and affection spontaneously goes out, for, perhaps, of no other society can it be so truthfully said, that all its movements have been characterized by the most perfect harmony and good will.

Financially the outlook is encouraging, and if the coffers of the society are not filled to overflowing, it is wealthy, in that it can say at the end of each year we owe no man anything save love.

The following officers were unanimously elected for the coming year: President, Dr. Lewis Bushnell; vice-president, Mrs. W. W. Chandler; treasurer, M. E. Slocum; secretary, Mr. C. Catlin; trustees, Messrs. Wheeler, Hoffman, and Ormsby. Yours, C. CATLIN, Sec'y.

Clinton Campmeeting.

Arrangements are now perfected for the tenth annual campmeeting of the Mississippi Valley Spiritualist Association to be held at Clinton, Ia., from July 1st to August 9th. It has been the aim of the management to make this the banner year in the history of Mt. Pleasant Park. The grounds were never so beautiful as now. The heavy rains have left everything fresh and clean, and about a dozen persons are already here enjoying the beauties of nature, and will remain until after the camp. Substantial improvements are being made by the erection of cottages, surplus trees and dead timber have been removed, and a new and commodious lodging-house will be completed before the opening of the meeting, which will insure ample accommodations for all who do not wish to live in tents. The dining-hall will be under the care of competent parties, and patrons of this camp can be assured of excellent accommodations in every respect. Among the speakers engaged are Prof. J. S. Loveland, Dr. J. Rhodes Buchanan, Rev. J. F. Ravlin, Willard J. Hull, Mrs. Anna Orvis who will also have charge of the vocal music, and Helen Stuart-Richings. Among the mediums who are positively engaged are Mrs. Jennie Moore, of Chicago, C. E. Winans, of Edinburgh, Ind., and Mrs. Thompson, of Keokuk, Iowa, for materialization; also the Bangs sisters, slate-writing mediums, and Edgar W. Emerson, platform test medium, have been engaged for the last week of the meeting. All the old favorites among the local mediums will be present, and many new test mediums from abroad, including Mrs. Dr. Cutler, of Chicago, and Dr. J. M. Temple, of San Francisco. Excellent music has been secured for the entire season, under the leadership of Professor Hoffman, of Clinton, Iowa.

Everything possible will be done for the comfort and happiness of all, and a cordial invitation is extended to everybody and their friends to join us in one of the best campmeetings ever held by this or any other association. For circulars or any information address the undersigned at Clinton, Iowa, or L. P. Wheelock, Moline, Ill.

WILL C. HODGE, Sec'y, M. V. S. A.

Portland, Ore.

Prof. F. C. Stewart writes that Mr. A. Willis, of Cincinnati, has been holding sances for materialization there, both in public and in private, and has gladdened the hearts of many by the proofs given of spirit existence, and that many who were thought dead still live. Mr. Willis leaves Portland for San Francisco, Cal.

A Marvellous Cure.

Dear Dr. Dobson—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "that was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not an account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that sense here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WHESTER ALLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvellous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove to us beyond all doubt that Dr. Dobson is doing a vast deal of good, performing cures and relieving sufferers by scores and hundreds. Every mail carries to various parts of the country, to nearly every State in the Union and to distant lands these magnetic remedies that restore health. His name is a household word all over the land, and his praises sounded by thousands who never saw him, but have been saved by his wonderful, yet simple remedies. He must be a happy man in being able to contribute so much to the happiness of his fellow-man.—Maquoketa Record.

See ad. in another column.

From Ohio—I have used the box of Australian Pills for indigestion, and believe they are the best I ever used. Please find enclosed one dollar for another box.

VERNON THOMAS, Fremont, O.

DR. E. J. WORST, of ASHLAND, OHIO, will mail you twelve days' trial treatment for only ten cents. FREE TO THE POOR. A full treatment for \$1.00 if trial proves satisfactory. They excel liquid remedies for Catarrh, Liver, Kidney, or stomach diseases, etc. Don't fail to write him.

Hudson, Wis.

Sunday June 8th found me in Hudson, Wis., speaking for our dear and glorious cause in the Opera Hall. There are many churches in Hudson, and our audiences were largely composed of Baptists, Methodists, and Presbyterians, who were desirous of knowing why the mission-ary's daughter had turned to Spiritualism. The speaker was listened to with the greatest attention, and we afterwards learned that the statements made were quoted and discussed during the following week in many places of business. Our guides led us to show that all souls are absolutely God's offspring, coming as they do out of the fountain of infinite life. Therefore they cannot be totally depraved, nor can they need regeneration. The germ of each soul is good, and only good, and "man's chief end" is to develop that germ. Coming out from infancy, this germ of being has infinite possibilities, and its development will therefore engage our attention during the ages of eternity. We are happy in knowing that these inspiring truths seek into the hearts of many, and that seed was sown that will germinate and bring forth much fruit.

Hudson is beautifully situated with the St. Croix river on one side and the high bluffs on the other. The houses are embosomed in trees, most of which are oak, and as one looks down on it from the hills, the houses are almost hidden by the trees, but the spires of nine or ten churches point their finger heavenward. By and by truth and truth alone will be proclaimed in these churches. Bigotry will die hard, but die it must, and all the citizens of this beautiful Mississippi Valley will rejoice in the knowledge of immortality. Angels, speed the day!

While in Hudson I shared the hospitality of Mrs. Elizabeth A. Dippa, a lady who has for many years held up the light of true Spiritualism with unfaltering courage. Three generations in this good family are outspoken Spiritualists, and there is mediocrity power of a rare quality in it, that we hope will some time bless humanity. Mr. Wm. H. Crowe, who generously helped us to the use of Opera Hall, has rejoined in the new light for many years. Mrs. Cray, a lady of refinement and high social position, is one who shuns publicity, but her growing interest in spirit return and the new theology may force her into the front rank of Spiritualism in Hudson.

Frank P. Otis is destined to be one of the workers in our noble cause. Though young, his rectitude and business ability have earned for him the respect of his fellow townsmen. A sensitive to high spirit influence, and seeing clearly that Spiritualism is to be the future religion of the world, we foresee that he will take an active part in the Spiritualist society that will be formed in Hudson in the future.

Mrs. Mahngren, a Swedish lady, is a hearty, whole-souled worker in our cause, and we found a number of Scandinavians there whom her natural powers of leadership are forming into an organization. She was indoctrinated into Spiritualism by Rev. Kristof Janson, of Minneapolis, Norwegian poet and philosopher, who boldly proclaims himself a Spiritualist from his Unitarian pulpit.

Though engaged in this delightful missionary work, my mail is addressed to Minneapolis and forwarded to me from there.

Yours for Spiritualism,

ANNY A. JENSEN.

Minneapolis, Minn.

Dr. and Mrs. Aspinwall, two excellent mediums, whose home is in this city, have left us for an absence of a year or more. The doctor has been a resident here for some twenty years and has been one of the most earnest and faithful workers in the cause in the Northwest. He has been president of the First Society for years, and I think, is still its president. He also called a meeting of the State Association, and was elected its president. He inaugurated the Northwest Campmeeting Association of 1891, and made it a success, declining the presidency offered him for the season of 1892, as his health would not permit.

His wife, Mrs. Bessie Aspinwall, has given sances for materialization here for the last five years, and such has been the interest that seats had to be secured in advance, even up to the last trance given. She is also an excellent trance speaker and platform test-medium.

They have the best wishes of the people of the Northwest for their health and success for the coming year, and hope they will return to us with renewed health and vigor to continue in the good work for many years to come.

The cause is progressing finely in these two cities. There are four spiritual meetings held every Sunday in Minneapolis and three in St. Paul. All are well attended and sustained. The speakers have been Frank Ripley, Moses and Mattie Hull, Dr. and Mrs. Aspinwall, Mrs. Ethel Braum, Dr. Henry Slade, Bishop Heals, Mrs. Pruden, Dr. Arnoupe, and Mrs. Hyrtion. The Aber mediums, of Spring Hill, Kas., and C. E. Winans, materializing mediums, and Frank E. Foster and son, spirit photographers, of Cincinnati, have been and are still laboring in the two cities.

OBITUARY.

Sylvester Dickey was born into spirit life Wednesday, June 1, 1892, at Pine Island, Minn., at the age of eighty-five years. He was one of the early pioneers moving from York State to Minnesota when the country was new, and took a leading part in the growth of the State. He was in the State Legislature some years, and held responsible offices. He became a Spiritualist in the early days of Modern Spiritualism, and earnestly tried to spread the light. Being a man of sterling worth he was highly respected by all. Among other tributes the W. C. T. U. passed resolutions that were highly complimentary to his memory; also kind words to his family, which were read at the funeral services by the writer, who officiated. The funeral services were held the following Sunday in the front yard under the trees. It was the largest funeral ever held in that part of the country. The five sons and a son-in-law acted as pall bearers. The sons decorated the grave inside and out with flowers. Excellent music was furnished by a mixed quartette, and the selections were very appropriate for the occasion.

A. B. SEVERANCE.

Milwaukee, Wis.

Campmeetings for 1892.

New Era, Oregon, June 10 to June 27.
Haskell Park, Mich., July 25 to Aug. 29.
Mantua Station, July 24 to Aug. 14.
Verona Park, Me., Aug. 14 to Aug. 28.
Lilly Dale, N. Y., July 22 to Aug. 28.
Vickburg, Mich., Aug. 12 to Aug. 28.
Lake Pleasant, Mass., July 24 to Aug. 28.
Chesterfield, Ind., July 21 to Aug. 15.
Summerland, Cal., Sept. 11 to Oct. 2.
Liberal, Mo., Aug. 20 to Sept. 19.
Clinton Iowa (Mt. Pleasant Park), July 15 to Aug. 28.
Northwestern Spiritual Association, Merrimac Island, St. Paul, Minn., July 10 to July 24.
North Collins, N. Y., Sept. 1st to 4th.
B. E. Michigan and N. E. Ohio Devil's Lake, Mich., July 28th to August 8th.
[Others will be added to this list as we hear from our correspondents.—Ed. B. W.]
Taylor Park, Denver, Col., Sept. 1st to 15.
Pine Bank Grove, Malden, Mass., Sept. 5 and every Sunday to end of season.
Devil's Lake, Mich., July 28 to Aug. 8.
Sunapee Lake, N. H., July 31 to Aug. 28.
Queen City Park, Burlington, Vt., July 31 to Sept. 5.

MOVEMENTS OF MEDIUMS.

Charles W. Peters may be addressed for engagements to lecture at Rochester, Indiana Box 102.

Mrs. Nellie S. Bader, trance and inspirational lecturer, may be addressed for engagements at 24 National Avenue, Detroit, Mich.

Geo. H. Brooks may be addressed for lecture engagements at 141 N. Liberty Street, Elgin, Ill.

Mr. and Mrs. S. H. Hurston, test mediums, crayon spirit artists, and inspirational musicians, can be addressed until August 1st at Vicksburg, La., or at Kalamazoo, Mich., for engagements.

Prof. J. Madison Allen's labors have recently been in Keokuk, Ark., and in Liberal and Lamar, Mo.; Mrs. M. T. Allen in Rich Hill, Mo., Liberal, and Springfield. Address them at Liberal, Mo.

E. J. Howell is speaking at Greenfield, Mass. this month. He wishes to engage with societies for next season. Address 233 Shawmut Avenue, Boston.

Mrs. Maggie Stewart, psychometrist and platform test medium, will engage for campmeeting for the month of August. Address until July 21st, 24 E. Main Street, Elgin, O., after which she can be addressed at Chesterfield, Ind., Campmeeting.

Henry Adla desires lecture engagements anywhere in Kansas or South Missouri during June, and anywhere along the route from Van Buren to Portland, Ark. By way of Springfield and Kansas City, Mo., Fort Scott, Altona and Topeka, Kan., Denver, Cheyenne, Ogden, and across Idaho to July. Address at Van Buren, Ark.

G. W. Kates and wife have the following open dates they desire to be contiguous to northern Ohio: July 17th, August 17th, 18th, and 21st, September 18th, and afterwards like to hear from places West for fall months. Address 234 Frankford Ave., Philadelphia.

Frank N. Foster, the well-known spirit photographer, and his son, Master Benj. F. Foster, physical medium, will be at the grove meeting at the stomach, liver, and spleen, and other cases of both sexes a specialty. Charges moderate. Consultation free.

To the afflicted with sore eyes, I cheerfully recommend J. H. Depp's Eye Lotion. It has been in use for the last 25 years and has proved its faithful work. It can be safely said as long as the eye nerves are entirely decayed and that some part of the nerve is in good health, no matter what the disease of the eye may be, this eye lotion will bring it back to its natural use and strength as before it was diseased.

The following are the treacherous diseases of the eyes: Black Star on the Eyes, Catarrh of the Eyes, Granulated Eye Lids, Syphilitic Eye Lids, Weak Eyes caused by over-exertion on colds. This eye lotion effectively eradicates any of these diseases. This eye lotion can be had at all first-class druggists. Send for circular with full directions as to using the eye lotion. In case your druggist does not have it, get him to order it for you, or send direct to our office with postage stamp for P. O. order, stating size of bottle desired. Price 75c. per bottle.

DRS. D. AND D., 911 Madison Ave., Covington, Ky.

NEW YORK

College of Magnetics.

An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students from three continents are now pursuing the college course. The college is chartered and confers the degree of D. M. Doctor of Magnetics. By a system of printed questions students can take the course and receive the diploma at the own homes.

E. D. BABBITT, M. D., Dean, 4 W. 14th St., near 5th Ave., New York.

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Mrs. Tillie Reynolds, inspirational speaker with psychometric readings, can be addressed at 163 Sixth Avenue, Troy, N. Y. Will be in Springfield, Mass., June 18th and 19th; at Brookline, Conservatory Hall, June 26th. Open to engagements after September.

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Anderson, Ind.

Saturday, June 4th and 5th, a basket-meeting was held at the campground of the Indiana Association of Spiritualists. A number of people were present from Anderson, Muncie, and the surrounding country. The speakers were our president, Dr. Westfield, Messrs. Mendenhall, Herick, Brown, and Mrs. Johnson. Two materializing mediums gave sances at night.

Everybody is enthusiastic for the campmeeting, which begins July 21st, and continues over four Sundays.

Several new cottages are going up, besides additions to the dining-hall and lodging-house.

Anyone desiring information in regard to the campmeeting may address Dr. J. W. Westfield, president, or the undersigned.

FLORENCE HARDIN, Sec'y.

Testimonial.

B. F. Poole, Clinton, Iowa.
Dear Sir—Your Melted Pebble Spectacles received and fit perfectly. I consider them superior to any other kind, and they do not cost one-half as much.

M. S. DONGE, Santa Barbara, Cal.

Send your address for valuable information and illustrated circular how to be fitted by my new clairvoyant method. Address, B. F. POOLE, Clinton, Iowa. See ad. in another column.

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is the only mild stimulant combined with a perfect food known that makes

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Convincents should take it regularly as it assimilates easily and quickly. Sold by all Druggists. Send for Pamphlet of eminent Physicians' testimonials.

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has such a magical effect upon Coughs, Colds, Hoarseness, Whooping Cough, and all the Throat and Lung troubles that it has been found of great value in curing the Cough attending this new epidemic, so rapidly spreading all over the world. It cures the Bronchitis, Irritation, causing Free Expectoration, and contains no Opium in any form.

Druggists report with reference to LaGrippe that wherever the epidemic prevails, the sales of ALLEN'S LUNG BALSAM increase.

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Davis' Inflammatory Extirpator.

It has cured Rheumatism, Neuralgia, Sprains, Old Eating Sores, Cuts, Burns, and

Dysentery, Diarrhœa, and the common troubles the human family is subject to than any other medicine that ever was known. And 25 years' constant sales, and use of it by thousands of dealers in all parts of New England proves the truth here stated.

Send for circular and get the full particulars. The sick and lame and sore are in need of. Every one who uses it is delighted with its results. Send for Circular and get the full particulars. Price 25c. 50c. and \$1.00 per bottle.

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Dr. J. W. DeHOOG,

011 Madison Ave., Covington, Ky.

Successfully treats and cures Sick and Nervous Headache and all diseases originating from the stomach, liver, and spleen, and other cases of both sexes a specialty. Charges moderate. Consultation free.

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AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 10.

CINCINNATI, JUNE 25, 1892.

NUMBER 26.

THE BETTER WAY

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
215 Race Street, Room 7.

SIDNEY DEAN, EDITOR.
A. F. MELCHERS, ASST. EDITOR.

EDITORIAL.

THE New York Presbytery has concluded that it is too hot to discuss Dr. Briggs now, and therefore postponed the controversy till fall. This is wise, and it would add to their wisdom by postponing it indefinitely.

If mediums and lecturers would remember that all caustic and adverse criticisms of their associates and colleagues, springing from jealous rivalry, return like the boomerang of the primitive bushman to their starting point, much of unseemly wrangling and bickering would find a deserved oblivion.

THE sudden exit of Mr. Emmos Blaine, son of Jas. G. Blaine, at Chicago on the 18th inst., was a sad blow to his honored father and mother, and to numerous personal friends. There are few hearts among human kind but are touched with sympathy for those who suffer such bereavements.

THERE seems to be a thorough severance between the Romish Church and the French Royalists at last, with the Pope favoring the republic. Well, the Royalist cause is hopelessly unpopular, and Leo is shrewd enough to sufficiently grasp the political situation to know just where to shower his sympathy. Catholicism fondling Judaism, and then putting French Republicanism on the back, in the present age is as natural as it is for the positive to seek the negative in order to continue life.

A CONTRIBUTOR in the *Pulpit*, of Waco, Texas, says in a lengthy article: "Admitting the reality and good faith of 'spirit communications,' I have met with none that bore witness to 'God,' any more than the theologic speculations of our cismundane priesthood."—Nor will anybody until they get rid of the materialistic idea of a deity, and receive it intuitively. Like love, it can not be expressed in human language, or imparted to another. It must be experienced personally.

WE COMMENCE this week with the first installment of a lecture, with a text, delivered by the very intelligent guides of Lyman C. Howe, before the First Spiritual Society of New York City. It very intelligently traverses a subject which, in narrower lines, has been made a text for criticism in our columns, and we have had to decline the offerings of many friends lest our readers tire of it. We would give the lecture entire in a single issue of the paper, did space permit. It will be read, even in sections, with pleasure and profit. Of course, like every subject, it has its two sides.

THE *Phrenological Journal* says that stammering can be cured by hypnotic treatment. But not in Cincinnati, for a city ordinance exists here which forbids the practice of hypnotism; and stammerers who can not afford to seek a more tolerant clime for treatment by this process, will have to content themselves by stammering out their protests against our city fathers until they repent of their sins, and restore the freedom of the individual to the genius of our government. Then personal scientific research into all laws that are of benefit to mankind, will work its natural results.

A CORONER'S jury in the State of New York returned a verdict in the suicide case of Mary Alice Stone, that she came to her death by advice and encouragement of her father-in-law, Chester P. Stone. It is easier to write a lengthy moral essay on this melancholy fact than to foretell the proceedings of a trial by court; for New York has no law that bears on the case, though it has one that punishes those who fail in their attempt at suicide. If statute law were in harmony with natural law, the above would be reversed, and there would be no circumvention needed to bring such cases of human selfishness to judgment.

IF ANY of our good Methodist brethren should feel aggrieved over our plain speaking in last week's BETTER WAY, touching the spirit of greed remaining in the hearts of bishops, clergy, and laymen, after "conversion," we call their attention to the following from the *Times-Star*, one of our city contemporaries, which appeared after our article was in type. It shows how the secular mind is viewing this drift of orthodoxy from the standard which it acknowledges to be the only and infallible. In this age, the pertinent question is, does conversion convert? If so, from what to what?

"The fact that Bishop Warren of the Methodist Church is now spending \$75,000 on his Denver dwelling will tend to open the eyes of those benevolent brethren of subordinate places in the Church who have been denying themselves many of life's necessities that they might have more money to contribute to the spread of the gospel. When one of the highest dignitaries of the great Church 'blows' \$75,000 into his house, some of the smaller fry may begin to feel as Josh Billings once felt when he said: 'Before I'd go around the country preaching the gospel for \$400 a year, the way some Methodist preachers do, I'd do as Nebuchadnezzar did, and let the congregation go to grass, too.'"

THE following item of news, taken from a secular paper, suggests the questions whether this is really the last decade of the nineteenth century or the middle of the sixteenth; and whether this is the Republic of the United States of America, or whether the old, Roman, Jesuitical reign of absolutism has been transplanted to, and now governs multitudes of the citizens of Ohio.

CLEVELAND, O., JUNE 15.—There was a highly dramatic scene at St. Stanislaus Church last night when Bishop Horstman denied the rites of the sacrament to nearly the entire congregation.

There has been serious trouble in the church for two weeks, culminating in a riot on Saturday, and numerous fights on Sunday and Monday. The bishop has been out of the city. When he returned he at once sent the congregation word that he would address them last night. The church was jammed with people. After stating to the members that no power on earth could remove Father Rozinski, the pastor, who is objectionable to a faction, the bishop extended his hands over the heads of the congregation, and in a deeply tragic voice ordered the congregation to its knees. Then in a solemn voice he said:

"I hereby deny the right of sacrament to all members of this congregation who have participated in these ungodly actions, until they shall make public confession of their repentance at regular services before this congregation."

This temporarily excommunicates at least 800 members.

THE yeast spirit is in the creedal air. The theologic ukase is not beyond examination, criticism, condemnation of those who wield it, or those whom it is intended to enslave. The Presbyterian Assembly sent Dr. Briggs back to the New York Presbytery, which had once dismissed his case, with a peremptory order to try him for heresy. The Rev. Charles L. Thompson, of the Madison Avenue Presbyterian Church in New York, a member of the Presbytery and also a member of the General Assembly, in reviewing the action of the latter body in a sermon to his people, said: "I told the assembly it was an unpleasant duty it was commanding us to perform, and a piece of business we had no appetite for. The result, I apprehend, will be like that of the first trial."

Dr. Thompson is a scholar and thinker of to-day, not a creedal mummy of the fifteenth and sixteenth centuries, fitted to last, exactly the same, through all time. Touching the question of "revision," he boldly said: "I, for one, am earnestly in favor of a revision that will revise, for our Confession of Faith is in the language of one hundred and fifty years ago. But if we are to have such a revision as is promised by the committee, I think we had better adhere to the present form." If ever there was an attempt to "straddle" in creedal teachings, to make deity a devil and the devil a deity of administration, in creedal terms, this committee's effort is a painful example, and there are more wise heads than that of Dr. Thompson who realize it.

The brain and organism of a sensitive or medium, is as a delicately attuned zither, being played upon at will by the denizens of the ex-carnate existence.

THE WAY IT IS DONE.

The secular papers give an account of the consecration of a Romish church at White Plains, N. Y., Archbishop Corrigan performing the rites, assisted by forty priests in full canonicals. Three times the vicar-general of the diocese, attended by the rector, assistant rector, and the forty priests, marched slowly around the church, sprinkling its walls with water; then the archbishop knocked three times with his pastoral staff upon the door, which was opened to admit the procession of priests, and closed to exclude the public. Then some ashes were brought and placed on the floor and the archbishop, using his staff, made a cross of them. Then dipping his thumb five times in a mixture of ashes, salt, and wine, the archbishop drew five crosses upon the high altar, and then sprinkled it seven times with "holy water." Then certain relics were placed in the tabernacle—St. Anne's arm bone not being recorded as among them.—Then, at 10.30 a. m., "a mass of consecration" was said, at which the faithful laity were permitted to be present. And the Carpenter of Nazareth, with his humble mother, are worshipped and adored in that \$125,000 pile of gewgawery, and in it the archbishop, the vicar-general, and the forty priests will preach, not in a "single seamless garment," with sandals, but in rich trappings, and lighted candelabra, and the music of a draped boy-choir, and the text may be taken from the lips of the Nazarene as recorded in the XIV. chapter, second verse of the Douay version of the Bible. "In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you." But no one but a Romanist shall enjoy one of them! Great is bigotry, wedded to superstition!

THEN AND NOW.

Is it not an anomaly that the same spirit which mingled New England rum, Bibles, and living missionaries, in an assorted cargo to send to uncivilized mission fields, still obtains in force in the commercial Churchianity of to-day? The "Old Medford Rum" has ceased to cumber the hold of a ship whose cabin passengers are missionaries, but something fully as destructive of human life supplies its place. The Churchianity which preates of Jesus, his principles and teachings, deals in fire-arms, powder, and ball of the most approved patterns. Humanity must be "saved" somehow, and if Bibles, prayers, and sermons are not effective, then teach the heathen how to make war, like their Christianized superiors, and furnish them with Christian tools of the most approved patterns in order that "the deep damnation of their taking-off" may be quickly and effectively done!

In spite of all the platitudes which have been uttered from the pulpit, the world is drifting farther and farther, in spirit and in practice, from the simple brotherhood teachings of Jesus. With him, the individual brother man, with his rights, mundane and eternal, physical and spiritual, ethical and social, assumed the first place. It is not so now, and the chasm between the former and latter teachings and practices widens.

When the inventive genius of the highest evolved Churchianity shall bring to birth an engine of destruction which shall maim, torture, and destroy an army division at one discharge, then the Church, through its trained officers, will use it, without the rebuke of the clergy,—nay, the latter will lust for chaplaincies with the attached salaries—or of the laity, or of the commercial saints who deal in suffering and death by violence, and tithe their profits for the support of the Church and its institutions. It all smells of blood and crime.

AN EXPLANATION.

Limitation in knowledge and imperfection in judgment should always be associated with that third element which makes human character endurable by its fellows, to wit, a boundless charity, or full respect for all others' equal rights.

When, however, this trinity is lifted out of the personal into the impersonal, and a paper like the BETTER WAY is to take position as an entity, having a mission to accomplish, the brain, heart, and voice used to direct and materialize it weekly, find a constant demand for

more knowledge, clearer and better judgment, and have need to cultivate assiduously, both charity and a high respect for the rights of all others who may differ with the paper,—conceding their greater knowledge, their clearer judgment, but not their sweeter charity.

The crucial test in the exercise of judgment is to wisely decide what not to admit into the columns of the paper. The decision at this point controls its character and directs its mission. It must have an object like a human life. And it must consistently labor to secure that object. If one of its aims should be the comforting of bereaved and sorrowing hearts by disclosing an existent life, and palpable disclosure of that departed entity, it would hardly be in consonance with that end, to open its columns to learned and able articles,—though in its belief erroneous in reasoning and conclusions—in advocacy of the doctrine of Materialism or the utter extinction of the being upon the change known as physical death. And this illustration must suffice for all.

Everything relevant, every phase of thought, reasoning, opinion, and speculation, can not find place because of the physical limitations of the paper. But enough of each may be admitted to give all its readers the knowledge of the trend of the world's thought, belief, and action. If the longer disquisitions must be declined because of matters more relevant to its mission, those who kindly prepare such and offer them, should clothe themselves with charity, and give their views an airing in some other way, feeling sure that the brains and heart behind the impersonal entity, while fallible in judgment, are, but acting up to their highest knowledge of what duty requires of them.

A very kind note from one of the able writers for our columns, Mr. Chas. Dawbarn of the Pacific Coast, has called forth these explanations. Bro. Dawbarn commenced a series of articles, two of which were published before the present editor assumed the direction of our columns. In a note to Bro. Dawbarn he explained the situation, which was most gracefully acquiesced in; but justice to Bro. Dawbarn requires that this explanation should be publicly made. To others also like apologies are due.

"CONVERSION" AND RICHES.

The "saving grace" of conversion in these later years does not seem to change that portion of the spiritual anatomy which lusts after the acquisition of wealth. It makes little or no difference whether the altar at which the "grace" is sought and obtained, whether Romish or Protestant, Lutheran or Arminian, Baptist or Methodist; nor whether "the saving grace" is applied in part, or sanctifies the whole by Wesley's double blessing; in all the lust of acquisition remains. In every formula of reception into the Church, the candidates have to promise to renounce "the world, the flesh, and the devil," but the modern interpretation of renouncing the world is to harvest that which is most valuable in it, to-wit, its representative of value, or the more substantial values themselves. The founder of Christianity warned against this natural lust for earthly wealth, because of the brevity and uncertainty of the earth life, and the influence which such lust had upon the immortal part of man after the earth existence had ceased. In his own earth life he was an illustrious example of his own teachings, and touching that example he said: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Clergymen preach most eloquently and movingly to poor humanitarians in their congregations, and the more effective their appeals to the teachings and example of the founder of Christianity, the more the collection-plates are heaped. But they themselves grow rich, have plethoric bank accounts, own properties of value, invest in good-paying stocks, live generously, and die leaving large properties. So general is this, and so well known this fact, that a skeptical, money-making, grasping, and saving world does not hesitate to doubt the honesty of these clergy, whether bishops or Presbyters, who "enjoy riches" while the poor among their flocks suffer poverty.

The questions which will arise are, Is "conversion," as taught by the Evan-

gelical Churches, something real, or is it merely a condition of mental and moral excitement, culminating in a psychological state of quietude and rest, as the natural re-action of an intense excitement, in which fear is a controlling element? and second, Does conversion convert? If it only modifies the lust for mammon among its official saints—those who occupy the chief seats in the synagogues—leaving the tap root in the soul unscathed and undisturbed, so that it can grow into a plethoric bank account, or appear in a fine estate for the executor or administrator to carve up for the heirs, then, judged by the Nazarene and his teachings and by the former days of revivals and conversions, it is spurious spiritual coin, having no marks of a true spiritual mintage.

We were impressed afresh with these stubborn facts—the statement of which only gives us pain—by a little editorial note in the *Religio-Philosophical Journal*, which we have clipped for our exchange column. That showing is English purely, but the American Church equals it. "Our bishops and other clergy" are wealthy, save those of the colored Churches, and it is fair to presume that they would be so if they could—and it is a disgrace to their profession that they are. It is well enough to exhort their people to "trust in Providence," "to take no thought of the morrow," to act the generous poor widow with her two mites, but they should set the example and prove both their honesty of belief and consistency of statement and life. We never hear of a wealthy minister or bishop dying, and learn of the volume of his estate without a feeling of pity for him in his future work of reforming his own nature, and for his disappointment in finding that his "palm-branch" is dead, his "halo" all awry, and his vocal organs not attuned to the song of victory, but to "the cry of the daughters of the horse leech, Give! Give!" It is a poor equipment for the soul which has taught the reverse. "Verily I say unto you, they have their reward."

This is plain speaking, brethren of the pulpit, but it is the truth, and is timely.

A NEW DON QUIXOTE.

Oh for a new Miguel de Cervantes Saavedra, to chronicle the sayings and boasts of a new Don Quixote de la Mancha, not of the land of the Castilians, but of plain, common-sense America! This new and valiant knight-errant, never matured among the rose-gardens of La Mancha, or sang in the bowers of the dulcinea of Hispaniola; but is a plodding New York clergyman, practically unknown until he placed the metaphorical inverted porringer upon his caput, donned his toga, entered his pulpit, and commenced his onslaught upon ghostly foes and Dulcinea del Tobosos who shuffle cards, tell fortunes, and pull the woolly covering of sheep over the eyes of veridants while they extract coin from their pockets.

The pseudonym of this valiant knight among the New York clergy, with all his titles, is the "Rev. Madison C. Peters." What the "C" stands for we are not advised, but it may mean "conceit," which would be appropriate. That he is a valiant Sir Knight is clear in that he, like his predecessor, attacks dangerous "windmills," of whose force he has little knowledge, with as much nonchalance as vigor, and lays about himself with as much zeal and boasting as though the defense, if not the life of the imperilled creeds were contingent upon his valor and his use of a special vocabulary. His prototype of Spain got himself into many troubles for want of a little common-sense, and the New York Sir Knight is already in a pretty muddy pool through lack of prudence and ordinary powers of observation, excess of gullibility, absence of analytical force, superabundant zeal, and general stupidity. His more closely observing brethren of the New York pulpits must look upon him as a very clear illustration of what the poet meant when he wrote:—

"Fools rush in
Where angels fear to tread."

But there are some things connected with this modern Don Quixote which we like. He believes—like Demetrius, the leading silversmith of old Ephesus,—that his craft is in danger, and that the danger arises from an excess of

spirituality in the world. There may be a lack of that essential force in the Churchianity which he represents, but there is too much which does not bear the creedal stamp of the true orthodox mintage. And as Dr. Briggs, in a grand, scholarly way, is exploding old moss-grown errors and shaking the Church profoundly; and Dr. Parkhurst is dealing with animalism and lust in the Church in a very unique way, thereby losing some financial supporters of the Church, by destroying the peculiar means of acquiring the subscription money, our Knight Errant found a practically uncultivated, sensational field for his prowess, in the excess of bogus spirituality.

He knows that there are fakirs, who seek to "make gain of Godliness." There have always been such since Jesus taught and Paul wrote. Our Sir Knight has been among them and had his pockets depleted of coin. It was not done after the orthodox way of listening to a theoretical spiritual sermon from the pulpit, and then passing the plates and drawing "offerings" under the force of the optics of the deacons and plate bearers. It was simply demanding the fee in advance—for these fakirs will not trust Knights of the Cloth—and then cutting the cards for gypsy fortune-telling. To use the language of the street, "he got there," and so did the medium. He touched pitch and became defiled; and then, like a valiant Sir Knight, began to air his defilement by throwing the pitch, as did the giant his pudding, in Dr. Oliver Wendall Holmes' poem, all over the country.

Don Quixote the first had great gift of language, though many of his phrases were hardly allowable in strictly polite society. We have no knowledge of the aesthetic culture or tastes of the flock to whom the Knight Errant ministers, but we hardly think the cultured among them expressed rapture, ecstatic bliss, or felt the thrill which follows upon true eloquence of diction, when the Sir Knight announced, "Of all humbugs in the world, Spiritualism is the humbuggest." "Humbuggest" is good—for a Knight who seeks windmills to belabor—but the use of the past tense, the "ed" for the "est," would have made the word applicable to at least one part of the subject.

Seriously. How is it possible that a man of ordinary sense, reading and observation, in this age, with both the philosophy and phenomena of Spiritualism open for free, public examination; with the ripest scholars, the best and clearest thinkers, the most careful and critical reasoners and observers, at work upon problems of fact which must be based upon the very spiritual life and force which is the foundation of the Christian religion, and without the admission of which all of Christianity is an empty shell,—a speculative astral body—how is it possible that a man fit to move among the clergy of New York, or any part of the country, should so far forget his education and profession, as to put forward a doubtful sitting with a card-cutting fortune-teller, as an illustration of Modern Spiritualism, its basis, its means, and its end?

If the Rev. Mr. Peters does not know any better, and can not know any better because of mental incapacity or moral obliquity, he is to be commiserated. If he will not permit himself to know better, because of creedal bigotry and prejudice, he is to be blamed. He can examine the claims of Spiritualism practically in his own house—as many of his ministerial brethren have done and are doing—if he will. He knows in advance, that neither he nor his brother clergymen can answer the questions which will arise touching the phenomena, save upon the hypothesis that Spiritualism is philosophically and practically true. The living spirit world, the members of his own family, church, and acquaintances who are ex-carnate, will make their individuality manifest, and all of them unite in demolishing his old, unnatural creed of salvation by substitution, through faith.

Go to, Brother Peters! Spiritualism will be vigorous as Truth when you have fought your last "windmill" and been conquered; and it will exist as a force, to bury creeds and dogmas, fakirs and frauds, superstition and bigotry in a common grave, placing over it a tablet engraved "Non Resurgam."

Reported for The Better Way. WHAT POWER HAS MAN TO CONTROL HIS DESTINY?

Discourse delivered at Adelphi Hall, New York, before the First Society of Spiritualists.

Then there is the affectional nature. But how wisely that divine power of love provides the means of expression in this direction, to live and to love. The expressions of affection are perhaps nowhere the same, but there is no place and there are no circumstances that can deny a man growth and development in this direction. Beautifully illustrative of this is the pathetic little French story, which, no doubt, some of you may have read. It is called "La Picciola," and is the story of a little flower that was tenderly loved and cared for by a poor French prisoner in his lonely cell. How it kept his soul fresh and tender and loving by the sweet, fragrant tie of beauty and life to the great world of throbbing human hearts from which he was separated by the walls of a fortress.

There is no one so lonely or so desolate that he has not some object to love. And how great a good a trifling thing can create. A flower, a leaf, even, a gentle word, a kindly tone, and sympathetic look are often full of affection.

So, too, for the spiritual realm there is within the soul a longing for spiritual things. Circumstances can not destroy these interior longings. The cultivation of the spiritual faculties depends upon no outward condition. But a spiritual life is as universal as God is, and all that man has or needs is within his interior nature, and wherever he may be he will feel the thrill of his inner power and know himself divine.

A full illumination of this grand subject would require volumes instead of a few words, so vast is it, and we can not attempt further to place before you the vast results of progress. But let us fully grasp this one grand fact: we have inherited as a part of our birthright the great law of progress. Nature yields these myriad forces in only one direction—onward forever. And the human being has within him his humanity, and having that he has all that he needs to help him on in the grand march of human progress.

Do any of us lack physical perfection? Let us earnestly strive for it, let us live purely and learn to obey every physical law. Do any of us lack intellectual cultivation? Let us begin some thought study at once in some direction and do not let our faculties rust. Let us determine to know more clearly, not believe merely, but have positive knowledge. Let us search into the hidden causes of things and find out the secrets of form and of spirit. Are any of us filled with love? Let us change love to that golden coin which passes current in that realm toward which our feet are daily and hourly pressing. Love is the only treasure we can take with us. If love be God, and I can conceive of no other God, if love be God and God be love, then love must be the divine basic element from which spring all the virtues. And so we will know just how we can cultivate our souls, for here is this world full of souls, and not one in all its millions has love enough. But the beautiful law of love is that in giving we receive. The bestowal of love creates love. And how is it with the spiritual? Here is the portal to the realm of spirit life within us, and the thousands of messages from spirit life are richly freighted with love, and no child of the Infinite is denied access to it. Oh, with what loving tenderness today the beloved ones attempt to open our spiritual eyes and our hearts that they may feel all the glory and love of that realm. And it is not an external realm, it is ever found within. Can any circumstances ever shut out the ever glowing life that may flow in to the asking spirit? Oh, how beautiful is nature here, the golden sunshine intensifying and making glorious all the earth is the type of that divine, spiritual life that flows as an atmosphere all about us. Shall we say that death defrauds us, when we know that death is the beautiful angel of the morning that opens to our beloved ones this gate of life? Yes, our destiny is eternally fixed—it is the destiny of eternal progress as moral, intellectual, affectional, and spiritual beings. We have but this one destiny, but let us not cheat ourselves. Progress does not come from without, it comes from within. If we were to be placed within the golden gates of paradise to-day, we should be no better fitted by the mere promotion for the higher enjoyment than we are now, for the gates of paradise open only within our own souls.

Then it is not circumstances, it is not surroundings—it is our condition and condition alone that brings us our blessedness here and hereafter, now and forever. It is not easy to feel this with the freshness of trials not yet passed, with the keenness of sorrows that are yet most deeply felt. We turn to life and say it is only a dreary path, and yet a little further on do we not say, just where my life seemed the darkest now I see the greatest glory, now I behold the brightness and the blessing. So from the higher life we shall see in the deepest chambers of our memory the most beautiful images. Your visions will reach out into the universal, the spiritual uplifting the natural. And how is this accomplished? Answer, each heart! Is it not best done by that which calls for strength, for patience, for hope,

for love: do we not know better what life is worth when some wave of trouble has swept away our folly and our pride of life, so that the clear sunshine of Infinite Love is streaming in upon us? And beauty and peace and hope are yet within this world? Has not God so made us that from darkness springs light? We know our greatest strength in our hours of greatest weakness. Are we to know our true gain in our loss, our greatest strength in our defeat? I can measure no heart but my own and, I ask, even as a prisoner in his cell, have I liberty? and a voice answers, this is liberty, this is the control of destiny—the soul's immortal progress—and if ten thousand voices shouted I should hear but the one answer. God is good, the spirit has control over every form and circumstance of life, for the spirit is God, and Infinite Power knows no master.

Let the divine echo be heard in all souls! Observe ye myriad-toned voices that hold the intellect, the spirit. Can I escape my destiny? The response comes echoing through the arches of ten thousand ages past and is borne down from the eternal to be, "Thou art, oh man, and God is in thee. Therefore thy destiny is ever toward the infinitely perfect pure and good. With what progress thou must answer for thyself."

Humanity then, as a whole, bears within itself its destiny, as it moves in the grand harmony up the spiral chain of Infinite Love. Nothing can stop it, nothing can prevent its course, and you and I, and every human soul are upon this chain, and we move upward and onward and can not escape our destiny as it links itself to the Infinite.

Then up, oh Soul! Put on thy divine guise, find thy sublime destiny, declare thyself son of God as thou art son of man.

FACT MORE INTERESTING THAN FICTION.

BY THE EDITOR.

The very able literary caterer for the pages of *The Review of Reviews* presents in the June number of that able and popular monthly, among other interesting matter, an able article from the *Edinburgh Review* upon the changes which have, comparatively recent, say within fifteen or twenty thousand years, taken place in and upon the face of this earth of ours. The writer treats the subject from the standpoint of scientific examination and disclosure, and his statements and disclosures may have an important bearing upon the question now convulsing the credal Churches, as to the errancy or inerrancy of their venerated and vaunted authoritative Book.

The writer affirms that "it is not more than 10,000 years ago since the whole of North America and Northern Europe emerged from beneath a deluge of ice which seems to have slain out the aboriginal inhabitants as remorselessly as Noah's flood. The chipped instrument-makers perished with their contemporaries, the mammoth, the woolly rhinoceros, and the sable-toothed tiger, and left the globe to be reseeded by the polished stone-working or Neolithic progenitors of its actual inhabitants. The gap between the two races is conspicuous, and has not yet been archaeologically bridged. A catastrophe is indicated; and a catastrophe by water. This is the conclusion of science."

This seems to have been a second deluge of water, a kind of Noah's flood, for, according to this learned scientific writer—who also seeks to join a Biblical faith to the scientific analysis of nature's teachings—"the destruction of the antediluvians who lived before the Ice Age set in, was accomplished much further back; the date 6000 B. C. represents the end of the Ice Age, not its beginning."

Here is a fine bit of description of the earth before the ice-deluge set in: "Trees reigned without interruption, in North temperate and polar regions, throughout the vast expanse of tertiary time. Palms and cycads then sprang up in the room of oaks and beeches in England; turtles and crocodiles haunted English rivers and estuaries; lions, elephants, and hyenas roamed at large over English dry land. Anthropoid apes lived in Germany and France, fig and cinnamon trees flourished in Dantzic; in Greenland, up to seventy degrees of latitude, magnolias bloomed and vines ripened their fruit; while in Spitzbergen, and even in Grinnell land, within little more than eight degrees of the pole, swamp cypresses and walnuts, cedars, limes, planes, and poplars grew freely."

As to the causes which led to this great change, they are thus graphically described: "For some reason or other the temperature gradually fell and great glaciers forming in the northern regions, the highlands of Canada and the arctic circles, submerged Northern Europe and reduced Canada and half of the United States to the present condition of Greenland."

Those who see glaciers to-day can form little idea of the enormous possibilities of semi-fluid ice. Only in Alaska, where the Muir glacier empties itself into the Muir inlet at the rate of seventy feet a day, can we form any idea of the glacier as a destructive agency. This glacier empties two hundred million cubic feet of ice into the sea every day, that is to say 45,000 tons of ice fall into the water every minute in avalanches with detonations which sound like the booming of a cannonade. The very earth seems to tremble, and the sea boils and foams with the continual discharge of fresh ice-bergs."

The learned scientist finds traces of this great ice-flood in what he terms ice chronometers. The track of these gla-

cers are recognized as readily by the scientific examiner, as those of the foot-prints of an animal. The heights of this ice-dome are self-registered upon the mountains. Through these signs it is learned that "the ice was a mile thick in New England and a couple of thousand feet in Pennsylvania." The withdrawal of the ice set the chronometer of the falls going, and our mammoth Niagara Falls, one of the wonders of the world, is only "a glacial chronometer," in the opinion of science as voiced through this writer.

As to the effect of this glacial action upon our Northwest, as disclosed to-day, the writer affirms that "the inexhaustible fertility of the Far West is an endowment from vanished glaciers."

As to the process the writer thus learnedly and interestingly discourses:

"The world to-day is very different from what it was in the old times. The mountains stood higher and the glaciers forming on their slopes crumpled the earth beneath their weight. The earth-crust was not strong enough to bear the weight of its ice armor. About six million square miles were covered with ice varying in thickness from half a mile to a mile. Taking it only at half a mile in height the weight per square mile was no less than two thousand millions of tons—and the whole of this enormous mass being extracted from the ocean, its differential effect in producing changes of level was doubled. The ice-cumbers land accordingly went down, like an overladen ship, until it was awash with the waves, and sea-shells were deposited along coast fringes above the drift. Then as the ice melted, recovery ensued."

How forcible—in view of these statements of science—comes back to the credal mind the enquiry, at what age and at what place was the myth of Eden, the talking serpent, and the fruit-eating pair located?

Written for The Better Way.

DOES THE MOTHER MIND AFFECT THE CHILD?

CHARLES HOWELL.

Spirit is life—the first great cause of all forms. Finite portions of it, because differentiated through certain elements called physical bodies by reason of the law of procreation. But while incarnated spirit can express itself through what is known as the brain; and this expression is perfect, according to the development of various organs of the same. The brain then becomes the medium through which the human life-entity—the individualized spirit—manifests itself. If the organs of veneration or love are small, the spirit ego will not be able to exhibit very noble qualities. If selfishness is large, the spirit acts accordingly. Experiments and observations concerning this subject gave the incentive for this article, and I herewith cite two examples which indicate that much, if not all of a man's moral development, depends on pre-natal conditions.

While under commission from the governor of Michigan I had charge of the juvenile offenders of this county for many years. Inquiring into the cause of the evil tendencies of many of the boys and girls under my jurisdiction I could trace them in nearly every instance to the mental condition of the mother while in the holy state of incipient motherhood.

A very pronounced case was that of a thirteen-year-old lad, named Nathan R., who stole everything he could lay his hands upon. I learned that he had done so from infancy, and had been arrested very many times for larceny. He was sent to the reform-school, where he was held about three years, and then returned to this county as incorrigible. He had been out but a few days when he was again arrested for the same old crime. I investigated this case, and learned from the boy's mother that before his birth she had a constant desire to steal. Not from mercenary motives or as a characteristic, but to get away from a drunken husband, her aim being to obtain enough to provide for herself and expected babe. Amidst this mental strain the child was born, and brought with him the "mark" of a thief, undoubtedly finding its seat and motive power in the brain. He was never cured of the evil, and continued until he finally landed in the insane asylum for criminals at Ionia, this State.

Another case is that of Judge G., of Muskegon, Mich. This eminent jurist possessed an uncontrollable appetite for alcoholic drink, though he had the brightest judicial mind in the State. It was ascertained that during his pre-natal life his mother had a strong desire for a drink of whiskey; but being a Puritan it was denied her. Had that desire been gratified, it is believed her boy would not have been "marked" a drunkard, but would have died a sober man.

Now, if tendencies for evil in children can be developed during motherhood by mental impressions, is it not reasonable to believe that tendencies for good and purity can be imparted to the child as well? Let love and pure thoughts govern motherhood, and it will not be long before this will be a much better world than it now is.

Grand Rapids, Mich.

In our anxiety for tests and for physical phenomena, we should not forget to give due thought to the laws which govern these phenomena.

Mediumship is no bed of roses, and often the medium who has lifted the load of grief and despair from many a poor soul, may be carrying a load which evokes the pity and sympathy of the angel world.

THE SUNDAY QUESTION.

To an Article in the *Journal*, of Tampa, Fla., favoring closing the World's Fair on Sunday, Brother E. T. Dickinson, of Limona, Fla., replies, from which we extract as follows:

In one of your issues we read an article, "Sunday and the World's Fair," and with your consent we take this opportunity to indulge in a few brief strictures.

The writer declares that if the fair is open on Sunday, it will not be fair only, but saloon, gambling hell, theatre, and dance house. Once hell is let freely loose, who shall restrain, etc. May we ask, are not the places enumerated above open in Chicago more or less week days and Sundays? We are quite confident that such is really the case. Hence, if this monster show is thrown open on Sunday, is it not quite logical to presume that many thousands that otherwise would spend their time and money on Sunday in these low-down places of vice would naturally be attracted out into the light, life, and splendor of the World's Fair? It is quite apparent then, that if this very pious movement, that is on foot, working so hard to close the fair on Sunday, is successful, the populating and filling up of all places of degradation and vice, will also prove successful. In other words, save the day, but send thousands to ruin.

This writer says: "I distinctly demand that man be required to keep one day of rest in seven." We, on the other hand, distinctly declare that no man, nor body of men, should be endowed with any right to declare just when we shall rest, when we shall work, when we shall eat, or when we shall sleep. No, no, the gentleman's "distinct demands" most forcibly remind one of the old Connecticut blue laws, which required a man to "walk deliberately to and from church on Sunday." If we are necessitated to labor on Sunday, we invariably insist upon our rest on Monday; and if our business required us seven days each week, we should at least make a desperate effort to procure a substitute for one day in each seven, and, if possible, for two. And if the Columbian Exposition is open to the waiting multitude seven days in the week, as should be, then those operatives who are desirous of absenting themselves on Sunday, or any other day, only have to procure a substitute, of which there are always plenty on hand. This writer fails to see any sense in such a great body of operators working twelve hours a day just to make passable a visit occasionally of the Chicago working-man.

We were glad your correspondent believes in the law of majorities, "and if the majority of our people said Wednesday was the most convenient for the rest day, he should willingly obey the decree." This is precisely the idea we expressed in our former article, in that all time was equally holy; and we can but rejoice that some Christians are beginning to "sense the truths that are in the air" (as Emerson puts it). As dogmatic as was old John Calvin, he realized this truth, and made a gigantic effort to change the Christian Sabbath from Sunday to (not Wednesday), Thursday, and all to spite the Catholics.

Again, this writer says he is sorry E. T. D. should make so cheap a sneer at Colonel Shephard, but we are most happy to assure the gentleman that never in a single instance have we done so. Sneering is one thing, while just and honest criticism is quite another thing. Colonel Shephard may be one of the biggest guns in New York, and as this writer intimates, "has got the money—clean money to back him." Yet, did not this same Colonel Shephard, in his misguided enthusiasm to have the fair closed on Sunday, impute to the managers mercenary motives for wishing it opened, whereas, the simple fact is, the managers were desirous of doing the greatest good to the greatest number.

And, lastly, if this Colonel Shephard is really such a divine and immaculate character as this writer intimates, why did he offer the Sultan of Turkey one million of dollars to become a Christian? If a man will consent to offer a bribe, would he not also consent to take one?

As for Sunday being a holy day, how very absurd and utterly preposterous the idea that all time is not equally holy; and that there can be any harm whatever in feasting one's eyes upon the latest and grandest efforts of the inspired artist, who, in his happiest moments has spread upon the canvas the pictorial diversified landscape, aglow with colors, redolent with life and beauty, but which, on account of some time-honored superstitions that yet struggle for life, must not be enjoyed by the people because it is Sunday.

Our very best scholars inform us that the word Sabbath is from Hebrew "shabany," or "yom shaba," meaning the seventh day. The meaning of the root word is "age," or a period of rest, and it was originally applied to men, the ancient sages especially, who periodically assembled for the purposes of teaching, worship, and offering of sacrifices. The particular day on which these sages met was determined in round numbers by the obvious periods of the lunar changes. The moon's revolutions were naturally divisible into four periods of seven days each, and every seventh day in this division is called the rest day, or the Sab-

bath, as established by the Chaldeans and Egyptian astronomers.

The Jews themselves were regulated by the lunar periods in all their religious and secular institutions and public meetings. In fact, religious beliefs, forms, ceremonials, and sacrifices of that period were almost all derived from the Oriental Magi, the Egyptian, Astronomers and other erudite sages of the East. Such is the origin of the modern Sabbath.

Written for The Better Way.

CARLYLE PETERSILEA.

It was our pleasure some little time since to attend a monologue recital, consisting of both vocal and instrumental solos, interspersed with readings, given at the Newbury St. Spiritual Temple, Boston, by Mr. Carlyle Petersilea.

Mr. Petersilea has lately taken the platform in the advocacy of spiritualistic truths and notwithstanding a life-long belief to the contrary, now openly avows his belief in both the facts and the philosophy of Spiritualism.

His readings consisted of selections from "Oceanides" and "The Discovered Country," books which he affirms were written through his instrumentality by his father, Franz Petersilea, now in spirit life. "As this piano," said Mr. Petersilea, "is only the instrument through which I interpret this music, so am I an instrument through which this glorious work of truth is done."

Such an avowal, coming as it does from a man of world-wide reputation, must needs be noticed by all who have a love for truth for truth's sake, whether Spiritualists or not.

The following outline of Mr. Petersilea's life is taken in abstract from the *Folio* of May, 1882, and is of interest.

He was born in Boston in 1844, receiving his musical education from his father, one of the most thorough and scholarly musicians of the last generation. At the age of twelve he played in public concerts to the orchestral accompaniment of Carl Zerrahn. At the age of sixteen he entered the Royal Conservatory at Leipsic, from which he graduated with the highest honors. He has since traveled extensively both in Europe and this country with such soloists as Annie Louise Cary and Campanari. He is now at the head of the Petersilea Musical Institute in Boston. He excels in the interpretation of Beethoven and Chopin and his repertoire covers nearly the entire field of piano literature.

He has been welcomed to the spiritualistic platform by hosts of admirers of the man and the musician. In listening to him we seemed almost conscious of the touch of angel fingers beneath his own, and the effect upon his audience was marked and inspiring. ADEN.

GAUTAMA.

Respecting the time that Gautama lived, there is a wide diversity of opinion among the Buddhist authorities. Some maintain that he was born more than a thousand and some not less than two thousand years before the Christian era. According to the generally received Ceylonese writers, Gautama was born in 624 and died in 543 B. C. There seems to be no reason to doubt that the primitive Buddhists were atheists, as are unmixt Buddhists today. They did not recognize any infinite self-existent spirit who was the original source of all forms of being. They taught that an infinite multitude of separate finite souls have always existed. Some sects maintain that nothing exists in the universe except matter, which is endowed with certain inherent, inseparable properties, causing it to arrange itself in forms of beauty and order and, consequently, that the souls of living beings are material. This was advocated nearly three thousand years ago, and by persons whom the arrogant Christians now call heathens, but nevertheless, it is not so far from the scientific materialistic view of to-day.

In the system of religion as taught by Buddha we see much to challenge admiration. The philosophy and depth of portions of their writings are above comparison. The Buddhists believe that in the great universe the worlds (saka wala), are beyond all computation. (The Christian religion believes in one little world God made in six days.) Each saka wala includes an earth, with its continents, islands, and oceans, as well as a number of heavens and hells. These worlds they believe to be inhabited by men, animals, demons, etc. Is not this practically the scientific belief of to-day? Has Christianity offered a single precept or principle which comes anywhere near this in its kinship to the progressive thought of the age?

There are five great commandments, which are especially binding on all the followers of Buddha, laymen as well as priests. They are: (1). Do not kill.

(2). Do not violate the law of chastity. (3). Do not steal. (4). Do not lie. (5). Do not drink intoxicating liquors. Does Christianity offer any improvement or even anything equal to this? And particularly, anything it has not stolen or borrowed. The highest element of Buddhism is a feeling of benevolence and sympathy for other men or other creatures. The highest element of Christianity is eternal self-enjoyment. Buddhism teaches that every creature is akin to every other creature, the worm, the serpent, any form of life, is brother to man, thus advocating the universal brotherhood not only of man, but of all

creatures. Christianity originally and of a truth even now relates to only a peculiar people, and those people the smallest, and most unworthy of all the innumerable races of mankind. How much broader, then, is the humanitarianism of Buddhism than the humanitarianism of Christianity? The Christian command is, kill and eat. The Buddhist says we must not only spare all creatures, but even plants have separate lives and souls and must not be harmed.

Among the Buddhists all classes, including women and even the lowest outcasts, are freely admitted to the priesthood. Is Christianity so liberal with woman? Or does it not rather accord and hasn't it ever accorded woman an inconsequential position in its institutions? Paul, the greatest of Christian teachers, says: "Let your women be silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also said the law."—1st Cor. 14:34.

There are many points of resemblance between Buddhism and Christianity. Yet they differ radically in essential particulars. The former is rather an imperfectly developed rationalism with a tendency toward a broader, grander humanity; the latter is merely a refined paganism, whose principles and promises begin and end in the crudest superstition.—*Ironclad Age*.

THE GREAT ZIMBABWE RUINS.

Theodore Bent, in giving to the British Anthropological Institute an account of his study of these striking memorials of a lost and forgotten civilization in central Africa, said that the outer wall of the semi-circular temple on the hill is decorated with a number of figures of birds perched on long soapstone pedestals, all of which appear to be intended to represent the same bird, probably a vulture. Two of the birds, similar in character and slightly varying from the others, are represented as perched on zones or cests, and there seems to be a similar class of symbolism connecting them all. Mr. Bent is of the opinion that these birds represent the Assyrian Astarte or Venus—the female element in creation. In the centre of the temple stood an altar, into the stones of which were inserted a large number of soapstone objects, which afforded ample evidence of the existence of phallic worship in this place. Within the sacred inclosure are two solid round towers, the largest of which is thirty-four feet in height and has a girth of fifty-three feet. Before them is a raised platform, presumably for sacrifice, and the wall behind them is decorated with large standing monoliths. Some of the fragments of pottery found are very good, and give evidence of a highly developed artistic skill. Close underneath the temple stood a gold-smelting furnace, made of very hard cement of powdered granite, with a chimney of the same material, and the quantity of rejected quartz found hard by proves that these ruins had formed the fortress for the protection of a gold-producing people. The ruins and things in them are not in any way connected with any known African race; the object of art and of special cult are foreign altogether to the country, and neither the date of construction nor the race of builders can now be determined with accuracy; but the evidence in favor of this race being one of the many tribes of Arabia is very strong, and all the facts point to a remote antiquity.

ENVIRONMENT.

Variety of natural conditions gives rise to different national types; artificial inventions occasion renewed modifications. Where there are many climates there will be many forms of men. Herein, as we shall in due season discover, lies the explanation of the energy of European life, and the development of its civilization. Would any one deny the influence of rainy days on our industrial habits and on our mental condition even in a civilized state? With how much force, then, must such meteorological incidents have acted on the ill-protected, ill-clad, and ill-housed barbarian! Would anyone deny the increasing difficulty with which life is maintained as we pass from the southern peninsulas to the more rigorous climates of the north? There is a relationship between the mean annual heat of a locality and the instincts of its inhabitants for food. The Sicilian is satisfied with a light farinaceous repast and a few fruits; the Norwegian requires a strong diet of flesh; to the Laplander it is none the less acceptable if grease of the bear, or train oil, or blubber of whales, be added. Meteorology to no little extent influences the morals; the instinctive propensity to drunkenness is a function of the latitude. Food, houses, clothing, bear a certain relation to the isothermal lines.—*Drapier*.

The philosophy of Spiritualism is very little understood by many who call themselves Spiritualists, and they will never learn it while they are seeking only "tests." They may become crystallized fossils good to store away in some museum of natural curios, but there will be no life, no spirituality and nothing out of which to develop angels. We wonder if they do not have fossilized men and things in the cabinet collections of the spirit world? If they do, there are some rare specimens we know of that we could recommend.—*Carlyle* Dore.

PHRENOLOGICAL TEACHING.

One of the great evils that truth reform, and progression have to contend with is a want of moral courage. We are idolaters—men and women worshippers. We can not bear criticism, but must follow the fashion with all its inconveniences, and keep silent about unpopular truths, and echo the opinion of our leaders. All pioneers require moral courage in all departments of work. A phrenologist can speak from observation, experience, and knowledge, and no faith is required, especially if he keeps within the bounds of his positive facts.

In talking about phrenology, we talk about a working power that we do not see, have not seen, and never will see, and the great mass of civilized men leaving out barbarians and savages; are governed mostly by physical consciousness. They can only see with their physical eyes and judge of the qualities of physical things, of diseases of the body, of burns, bruises, and signs of starvation. There are many who can more successfully doctor the body than the mind, and yet wise men say that all ailments begin in and proceed from the mind. Physicians would be much more successful if they cured the mind first, for the body is comparatively healthy when the mind is in a healthy condition. Jesus said to one of his patients, "Thy sins are forgiven thee; go, and sin no more." Doctors now-a-days have nothing to do with sins, only results of sins. There never ought to have been two kinds of physicians—one for the soul, and the other for the body. When persons have written to me for advice about their health, I have frequently to tell them their ailment is mental; that the cure must begin with the mind first, and the body will soon be all right. We make too great a distinction between the body and mind; they are nearer one another than we suppose. The fact is, the organization is composed of the three parts—body, soul, and spirit. Some have more of one, and some another. Those who have more of the body have the most consciousness and pleasure in that direction; and so with the soul and the spirit.

What we most want and need is clearness of mental vision. At present our physical eyes have an invisible veil over them, so that we can see only material things. The probability is that we shall become more and more clear-sighted and clear-headed. We now read the general outline of character by the general make-up of the individual; but this is only a beginning of what will be, when men will be able to read each other's thoughts and actions as well as their history. We look what we are, if we had the cultivated eyes to see what is to be seen. The wilful murderer has a murderer's look. A person acquainted with grief will show it in the face, and so will a person acquainted with joy. The animal, intellectual, and spiritual, as well as the social, have their definite expressions and natural language. What we live on, and our sources of supply for mental and physical food have much to do with our expressions and tones of mind, for there is a difference in the quality and grade of all kinds of food, whether for the body or mind. The earth feeds the body. The air feeds the mind. The divine breath feeds the soul. As a general rule we feed better than we digest, and we are not sufficiently particular on what we feed. Both mind and body become corrupt, depraved, and dyspeptic through the effects of the food we live on, and the way we eat it. How to feed the body and mind is a very important lesson to learn.

Phrenology and physiology teach the necessity of exercise and rest in order to secure growth and strength. They teach economy, not prodigality, as applied to the use of all our natural gifts; also of cleanliness and free circulation. Physiology and phrenology teach us that the most perfect health, the greatest degree of happiness, the most consistent life, and the highest degree of usefulness, secured by harmony of organization, the right direction of power, and favorable quality of organization.—*Phrenological Magazine.*

SPIRIT WARNING.

A short time ago, writes Mr. Stead, a journalist of high standing and reputation, whom I had met abroad, paid me a visit. When I asked him if he had ever seen a ghost, he replied, with unusual gravity, that a ghost had one time saved his life, and that he never spoke lightly on the subject. His story, which he told me with evident emotion and intense conviction, was remarkable, even if, as is probable, we should regard the apparition as purely subjective.

It was many years ago, he said, when I was younger, and when the temptations of youth had not yet become memories of the past. I was alone in a country hotel, and one night I had decided to carry out a project which I still remember with shame. At 10 o'clock I retired to my room to wait till the hotel was quiet, in order to carry out my design and enter an adjoining room chamber. I lay in my bed watching the moonlight which flooded the room, counting the moments till all was still. After I had lain there for some time I was conscious of a presence in the room, and looking toward the window I saw the familiar form of the woman whose death three years before had darkened my existence.

I had loved her with my whole soul, as I had never loved any one before. She was my ideal of womanhood, my whole life had been entwined with hers, and her death was the cruellest blow ever dealt me by fate.

In the three years that had elapsed since her death, I had striven to escape from the gnawing agony of the memory of my loss in scenes where she would least have sought me. Time, travel, dissipation had so dulled my pain that of late I had never thought of her, nor was I thinking of her when, suddenly, I saw her standing by the window. Her face was in the shadow, but there was no mistaking that queenly figure, those stately shoulders and the familiar dress. She wore no hat or bonnet, but was as she had been in her own drawing-room, thousands of miles away. She was standing in the moonlight, looking at me. Then she slowly moved toward me and approached the bedside, fixing her gaze full on my face. Then, without saying a word, she vanished.

I had lain, as it were, paralyzed until she vanished, and I was once more alone. The passion of remorse obliterated in a moment the formerly imperious temptation. I no more thought of my design. It was as if the very thought of evil had been absolutely wiped out. I was overwhelmed with the thought of her, and abased. Remembering at what moment she had revisited me I wept like a child, bitter, passionate tears of repentance, until from sheer exhaustion I fell asleep. I had no more doubt of the reality, the objective reality, of my visitor than I have of the objective reality of yourself or any one else whom I may meet in the street.

This conviction was deepened when, on the following day, I learned to my surprise, that if I had carried out my design and had entered the next room I should have been knifed on the spot. In the chamber I had intended to enter was a reckless young bravo, who would have certainly had no more compunction in planting his stiletto in the heart of any unarmed intruder than you would of killing a rat. Between me, therefore, that night and a bloody and shameful death, there was but an unlocked door and the watchful love of one who in this simple but supernatural way intervened to save me from myself and the doom that otherwise would have overtaken me.—*New York Press.*

PROPHECIES.

The following excellent narrative of foresight in a mortal entity is printed in the supplement entitled, "More Ghost Stories," issued by the *Review of Reviews*:

THE BRAHAN SEER.

The Brahan Seer was a native of the Island of Lewis, of humble birth, who predicted many things in the middle of the seventeenth century which were fulfilled to the letter in the eighteenth and nineteenth century.

Among these extraordinary predictions, the opening of the Caledonian Canal occupies a deservedly famous place. The most remarkable, because the most detailed and the best known, was the prophecy of the extinction of the House of Seaforth. The Brahan Seer having told Lady Seaforth of her husband's infidelity, of which he was clairvoyantly aware, she avenged her own wrong by burning the clairvoyant.

THE PROPHECY, MIDDLE OF SEVENTEENTH CENTURY.

When the Seer found that no mercy was to be expected either from the vindictive lady or her subservient vassals, he resigned himself to his fate. He drew forth his white stone, so long the instrument of his supernatural intelligence, and once more applying it to his eye, spoke as follows:

"I see into the far future, and I read the doom of the race of my oppressor. The long-descended line of Seaforth will, ere many generations have passed, end in extinction and in sorrow. I see a chief, the last of his house, both deaf and dumb. He will be the father of four fair sons, all of whom he will follow to the tomb. He will live careworn and die mourning, knowing that the honors of his line are to be extinguished for ever, and that no future chief of the Mackenzies shall bear rule at Brahan or in Kintail. After lamenting over the last and most promising of his sons, he himself shall sink into the grave, and the remnant of his possessions shall be inherited by a white-coifed (or white-headed) lassie from the East, and she is to kill her sister. And as a sign by which it may be known that these things are coming to pass, there shall be four great lairs in the days of the last deaf and dumb Seaforth—Gairloch, Chisholm, Grant, and Raasay—of whom one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer. Chiefs distinguished by these personal marks shall be the allies and neighbors of the last Seaforth; and when he looks around him and sees them, he may know that his sons are doomed to death, that his broad lands shall pass away to the stranger, and that his race shall come to an end."

When the seer had ended this prediction, he threw his white stone into a small loch, and declared that whoever should find that stone would be similarly gifted. Then submitting to his fate, he was at once executed, and this wild and fearful doom ended his strange and uncanny life.

When the seer had ended this prediction, he threw his white stone into a small loch, and declared that whoever should find that stone would be similarly gifted. Then submitting to his fate, he was at once executed, and this wild and fearful doom ended his strange and uncanny life.

THE FULFILLMENT IN THE NINETEENTH CENTURY.

The long-descended line of Seaforth ended in the person of Lord Seaforth, of Kintail, who died January 11, 1886. He lost his hearing when a boy from an attack of scarlet fever. Towards the close of his life he became inarticulate, and never spoke. He was the father of four sons. One died young, the other three were cut off in the prime of life. He lived on for some years careworn and heartbroken, knowing he was the last of his line. After his last son died, he died also, and the Seaforth estates passed to his eldest surviving daughter, Lady Hood, whose husband was Admiral of the East India station, and who returned from the East Indies to take possession of the inheritance. After many years this white-headed lassie from the East, who had married again, was driving a pony carriage near Brahan Castle, when the ponies ran away. Her sister who was in the carriage, was thrown out and killed.

Thus was the prophecy fulfilled to the letter 150 years after its utterance. Sir Bernard Burke says: "With regard to the four Highland lairds, who were to be buck-toothed, hare-lipped, half-witted, and a stammerer—Mackenzie, Baronet of Gairloch; Chisholm of Chisholm; Grant, Baronet of Grant; and Macleod of Raasay—I am uncertain which was which. Suffice it to say, that the four lairds were marked by the above mentioned distinguishing personal peculiarities, and all four were the contemporaries of the last of the Seaforths."

Written for The Better Way. ARE THERE SPIRITUAL ANIMALS?

John W. Birdwell, of Gallatin, Tenn., writes, as additional testimony of the existence of animals in the spirit world, the following:

In 1881 he was on a visit to Corsicana, Texas, and stopped with a friend named Shelton. This friend knew a materializing medium, Mrs. Miller. During his sojourn there Shelton asked Mrs. Miller if she could not give him a photograph of herself and control, "Red Jacket." She replied she did not know as she had never tried such an experiment. A photographer who was present at the time and heard the conversation, offered her a free sitting for experiment's sake. She accepted, and the result was a good picture of herself with her Indian control in full costume behind her, and beside the Indian stood a dog. (Mrs. Miller undoubtedly being the medium for this phenomenon.)

Another case the writer cites which occurred in 1884 in the presence of a clairvoyant and clairaudient medium, named J. C. Barnes, on a visit to him at Frankfort, Ky. The medium had been in his presence but a few minutes when he said: "I see a lady standing by your side," and then described her minutely. She proved to be the writer's mother. Upon asking the medium to give her name, he said "Agnes Birdwell." Then asking for her maiden name as a further test of his mediumistic powers, he replied "Agnes Goad." Then asking for the date of her death and where she died, he answered both correctly. But in addition to this spirit, the writer's brother, who died in 1866, manifested, and the medium said so; and furthermore, said that by his side stood a black horse with a white star on its forehead. This was correct, for his brother owned such a horse while in life. To carry the test to its utmost, he asked for the name of the horse, which was a very peculiar one, and received the correct answer. Our friend adds: "Is this not worth considering before making a final decision?"

EXPERIMENTS WITH CLAIRVOYANTS.

A writer in the new year's number of the *Review of Reviews* tells the following among other experiments with clairvoyant mediums:

THE STORY OF MY SHILLING.

"Now," said I, "take another test. Tell me if you see anything with this." Then I took from my purse the shilling which I most prize of all the pieces of money in my possession. I said nothing to her about it beyond saying that I had carried it in my pocket for several years, and that there was a story connected with it which I wished her to tell. She held the shilling in her hand for some time and then said: "This carries me back to a time of confusion and much anxiety, with a feeling that everything depended upon a successful result. This shilling brings to me a vision of a very low woman, ignorant and drunken, with whom you had much better have nothing to do. She has passed over. There is a great deal of fever about; I feel great pains, as if I had rheumatic fever in my ankles and my joints, but especially in my ankles and my throat. I suffer horribly in my throat, it is an awful pain; and now I feel a course dirty hand pass over my brow, as distinctly as if you had laid your hand there. It must be her hand. I feel the loss of a child. This woman is brought me by another. She is about thirty-two years old, about five feet high, with dark-brown hair, grey eyes, small, nicely-formed nose, large mouth." "Can you tell me her name?" I asked. "Not certainly, but I think it seems most like Anne. Is that right?" "I do not know," I replied. And then I told her the story of that shilling.

Six years ago, when I was standing for my trial at the Old Bailey, a poor out-cast girl, who was dying of disease in a hospital asked that the only shilling which she possessed in the world might be given to the fund that was being raised for our defence. It was handed to me when I came out of gaol with, written on its paper cover, "Lying girl in hospital gives her last shilling." I have carried it about with me ever since, never allowing it to pass out of my possession for a single day. Beyond that I know nothing. The symptoms which Mrs. Davies described were very like those which such poor creatures suffer in their closing hours, and it is too probable that the donor was a low drunken woman; nevertheless, I think I envied Mrs. Davies the touch of her hand upon her brow, for low and drunken as she was, I would prize that touch more than permission to kiss the hand of a queen.

I then tried two other tests, one medical and the other a simple clairvoyance. In neither of these was she successful.

A month before I tried a Swedish opera singer, who had clairvoyant powers, with the shilling. She pressed it to her brow, and then told me she saw a poor woman giving me from her portmanteau the last shilling she possessed. "She has a great admiration for you," she said. "She seems to think you saved her. But she is not *une grande dame*." "Indeed," she added, hesitatingly, "she seems to be a girl of the town." I had not spoken a word or given her the least hint as to the story of the shilling.

SPIRITUAL MANIFESTATIONS OF A MUSIC BOX.

Horseheads people are greatly worked up over the spiritual manifestations of a music-box, an extended account of which was given in yesterday's *Telegram*. Last week occurred the death of Mrs. A. P. Nichols. Just before Mrs. Nichols died, and as her mother was bending tenderly over her and whispering comfort in her dying moments, Mrs. Ryant said to her, "Belle, if such a thing is possible, after you are dead will you manifest to me in some way that I can recognize that you live again?" The daughter promised to do so, and in a few moments went into the dreamless sleep called death. Mrs. Nichols died on Monday, February, 5th, and the following Saturday, while Mrs. Ryant and her niece, Miss Gardiner, were bending over the casket, taking a last look at the face of the dead, there suddenly came from a music-box, which had been placed upon a stand in the corner of the parlor, the air of "Blue Bells of Scotland." It played loud and strong, yet with a peculiar sweetness never heard before, as if angel hands had touched the steel fingers of the instrument. Suddenly the music of the "Blue Bells" ceased and the air of "Grandfather's Clock" was heard. Mrs. Ryant was shocked and so were a number of friends in the house who heard the music. This strange manifestation, not caused by human hands, performed these impossibilities: First the box had not been wound in three years; second, the air of "Blue Bells" was No. 5 on the card, the "Turkish Reveille" next in succession, which was "an impossible mechanical movement as the steel-comb and and roll of the instrument are impacted together so that the tunes or airs must follow each other in succession or defy mechanical laws.

When examined the box was unwound. Several heard it play the tunes referred to, and Mrs. Ryant, the mother of the deceased and others believe that the tunes were in answer to her request for a spiritual exhibition. The manifestation has created great talk, and as the parties interested are all reputable residents whose word is not to be questioned, the affair is certainly a wonder that can not be explained by human methods.—*Evening Star.*

A PROPHECIC DREAM.

Apologies for the revival of interest in ghost stories and the "uncanny" generally, it may be mentioned that Lady Dufferin in her *Canadian Journal*, published the other day, gives particulars of a singular occurrence which happened within her own ken. A man servant of Lord and Lady Dufferin was, during their excellencies' tour in the great Northwest, drowned at the Migan. They knew nothing about his people, and were unable to communicate the news of his death to them, so Lord Dufferin ordered any letters that might arrive for the dead man to be brought to himself.

"The first of these, which we have just received," wrote Lady Dufferin at the time, "was from a servant girl he was attached to at Ottawa, and was dated exactly seven days after the day of the accident. In it she said: 'I have been in my new place a week and like it very much, but I had such a dreadful dream on the day of my arrival. I dreamt that you and Nowell were upset in a boat together, and that Nowell was saved, but you were drowned.'"

As the spot where the accident happened was an uninhabited region on the coast of Labrador, more than 500 miles distant from Ottawa, without either telegraphs or posts, it was impossible, as Lady Dufferin points out, that the girl could have had the news of her lover's death when her letter was written.—*Pall Mall Gazette.*

A Friend

With a simple and thorough knowledge of the medicinal benefits he has received from a regular use of Ayer's Pills, I have to say that they are the most reliable and most effective of all the remedies I have ever used. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so much sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills. Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would not heal, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since.—H. Chapman, Real Estate Agent, Roanoke, Va.

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Reported for The Better Way.

THE SPIRIT WORLD AND ITS INHABITANTS.

LYMAN C. HOWE.

A lecture delivered before the First Society of Spiritualists of New York.

PART I.

"In my father's house are many mansions. If it were not so I would have told you. . . . The Kingdom of Heaven is at hand. Repent!"

It would seem that Jesus discovered in his followers some uncertainty as to their possible occupation, and perhaps some doubts as to the amplitude of room for all the children of earth. But, then, the ancient theology, and some of the modern, does not need room for any large portion of the children of man in the Kingdom of Heaven, for they are not supposed to get there. And some really sincere souls, Christian souls, if you please, are often troubled with the fear that certain persons that are odious to them may take the benefit of the bankrupt law and get into heaven, and if they do, these poor saints think there would not be room enough for them there. There is, in this little hamlet of New York, with perhaps less than two millions of souls, which is a very small village compared to some of the infinite habitations of the skies, an abundance of room for a great many mansions, for a great many conditions of life. Indeed, all the extremes of human life, from the lowest dens of infamy and crime to the highest moral and intellectual refinement and culture and Christian living meet here. You may live next door to a murderer and never know it, you may live within a stone's throw of rioting and drunkenness and incest, and be in total ignorance of it. You have a little heaven all your own in your parlor, or it may be around your dining-table, for many people find more of heaven there than anywhere else, provided it is well supplied.

Now, matter and spirit are eternal counterparts. They are ever changing place and occupancy, reciprocating conditions, and opportunities, and, yet, neither has lost its own identity. Matter is eternally matter, spirit eternally spirit; but the twin are so welded and wedded and interchanging constantly that both are working out the infinite problem of all life. We may count the physical universe as God's physical dwelling place. In this physical universe there are many mansions, and if there are so many in this little world, in the other world there must be room for a very great number of mansions for the innumerable inhabitants, and this would undoubtedly apply to the text, because every soul needs a mansion adapted to its state, that it may change day by day and year by year into the higher spirituality, and therefore a new relationship is demanded.

Now the tendencies of all life and organization are to bring out from material environments spiritual realities and results. The perpetual friction and interchange, and something of conflict between the mobile energies of the spirit and the resistant inertia of matter, which simply works out the energy of both and brings from each atomic centre more

energy and more spirituality, having qualities in a higher expression than those qualities have ever had before. But the cosmos is boundless, the universe is a reservoir of eternal realities and opportunities and potencies, out of which countless centuries will continue to work the chemical consequences of mind and matter in the organization and development of human souls.

In the order of the universe there are three specific forms of motion. The one is circular, the other the ellipse, the third the parabola, and the planetary systems, the stellar worlds and the cometary visitants that are floating in their childish wanderings around the fields of immensity represent these three. These also represent celestial correspondences in the spiritual world. For all physical relations and forms have an echo in the spiritual—in the factors and forces that evolve them. Therefore, there are, in the workings of evolution, the circle, the ellipse, the parabola, and also the spiral, and these all hold within themselves indefinite and limitless variations and angles. A circle or sphere may be said to hold the sum of all forms; it has the value of the angle, the curve, the ellipse, conic sections, and every tangent in its figure; for it is the type of infinity. So in the spirit landscapes, the unit, the sphere, are represented, and within it are infinite positions and diversities of form.

Again, in the processes and co-operation of matter and spirit what is the purpose served? What is the cosmos for? We can answer that by turning the cosmos and discovering in a measure what it does. If a reporter goes to a spiritual meeting the evidence is that he goes to take notes. If he makes a false report and libels Spiritualism for the glory of God, it is evident that his intentions were evil and his purpose in reporting was to publish a lie. If a farmer goes to his field and sows grain, the supposition is that he wants it to grow and yield fruit and that he had that object in view. So we would say the cosmos has an object in being; and though we can not trace the ultimatum, yet we can judge what it is for from what it has already done. It has evolved out of the matrix of the eternal ages countless millions of worlds and systems of worlds. It has peopled millions of these worlds with animal and vegetable life, and in all these the tendency is to evolve from the inferior to the superior, from the simple to the complex, and thus advance and extend the variations of power. And as these are unfolded higher expressions of order, larger arrangements of mathematical combinations, higher indications of intellectual and spiritual power occur, and the result is your world has brought forth the fruitage of humanity, and the highest fruitage of humanity is the thinking and feeling and reasoning consciousness. Humanity as a physical entity would amount to nothing, but as a spiritual entity endowed with infinite possibilities to draw from the past and prepare for the future, it makes this intelligence amount to much. In the evolution of your world, and we may take this as an example of all worlds, the perpetual tendency has been to evolve and express mind, but in the evolution of mind there is also the accompaniment of the spirit, and in every department of the spirit there is the sphere or the world of spirit, in which they may move and have a being. And in these latter days, in fact, in all time more or less, every manifestation of spiritual seership and divination has revealed the fact that there is a super-intelligent universe, a super-intelligent world or state, in which the higher and deeper realities of humanity to-day live and move and have their being. But the people are largely unconscious of the fact, because they are particularly related to and impressed by the immediate physical environments and limitations of matter, but which is less difficult to perceive as the mind grows spiritually, reaches its sphere and becomes finer—less in bondage to the material—takes more of the things spiritual.

The tendency of this world in our age of evolution finds expression in the higher spirit, accompanied by mentality, reason, feeling, affection, consciousness, and all these finding their highest way outward and upward in the individualization of souls. The conclusion we reach then from this is that the infinite cosmos is God's great battlefield that it is his boundless laboratory for working the chemistry of his own character, it is, indeed, the very foundation on which he is eternally building his many mansions to be the homes of his immortal children.

Another fact is apparent, and you will find it in your methods of expression in all human life and in all nature. Namely: That just in proportion as mentality and spirituality are unfolded materiality recedes. Just in proportion as the mind climbs, just as the thought becomes master of the situation, bodies lose their authority, and become only the temporary agents of immortal thought. Accepting this, then, as it seems self-evident, to what conclusion does it point as to the Kingdom of Heaven and the immortal world? This: that the most interior, divine and far-reaching tendencies latent in all nature, are perpetually being eliminated by the process of the interchange and consequent growth of thought and adapta-

tion of matter to meet its existing conditions and needs. What follows from this? That the most divine, celestial, and superior spiritual states and localities within the boundless universe must be those centres most remote from the grovelling bondage of material authority. We may therefore regard matter as the extreme under-pole, spirit as the supreme over-pole of infinity. Between these two polarities eternal circulation takes place. The circulation moves from pole to pole of your planet, and these poles in turn extend the circulation throughout nature, into the immensity which takes in the stars and suns in their revolutions.

To be Continued

A RELIGIOUS WAR BETWEEN CATHOLICS AND PROTESTANTS IN CENTRAL AFRICA.

BY THE EDITOR.

This almost sounds like a sensational title, but the proposition it conveys states a living fact. A rich kingdom in Central Africa, known as Uganda has recently witnessed a conflict, such as Europe was troubled with centuries ago, between Catholics and Protestants for political control.

Uganda is about the size of Maine, but with a population of five millions, noted for their industry. The little monarchy had a rude constitution with a sort of electoral college of chiefs, who elected a king. The present one, Mwanga, now a fugitive, hated Christianity, and persecuted those of his subjects who were converted. Misfortune overtook him, and he was driven from his throne by insurgents. In his exile he underwent a change of heart and sought relief from those he formerly persecuted. He became a Roman Catholic, and with the aid of Catholic missionaries regained his kingdom. Then he began to make converts himself. Meantime the British East Africa Company established a post in Uganda, with Captain Lugard in command. Through the latter's presence, the Protestant missionaries succeeded in making a large number of converts to their belief. Disagreements were soon manifested between the two factions, and complaints sent home by the missionaries on both sides charging each other with wrongs and the company's officers with favoritisms on both wings. From last advices, however, it appears that a sharp struggle occurred between the Catholic natives, led by the king, and the Protestants, aided by Captain Lugard. The struggle is said to have ended in the total defeat and flight of Mwanga, and the establishment of Protestantism in the little kingdom.

Oh, how history is repeating itself; and surely, Christianity is carrying its war into Africa! But the end is not yet. Mwanga has retired into German territory and is endeavoring to raise forces for the recovery of his kingdom. And while it is not denied that the British have a right to occupy Uganda, France claims that British influence has been thrown unjustly in favor of the Protestant and against the Catholic missionaries. Will this African episode carry its war into Europe is the next question that will probably arise—and what then? Shall history continue to repeat itself? Speculations are rife.

THE INDIAN PROBLEM.

Here, then, lies the great Indian problem of to-day. No one need criticize the progress that has been made in our best Indian schools. They are thorough, earnest, and efficient; they make the Indian self-supporting, and dismiss him in a condition to compete with the Anglo-Saxon in the industries of life. They attempt to keep him from the reservation where the overwhelming influences of the tribe, the tepee, and the camp shall not reach him. This, indeed, is the true problem of Indian education. The schools should not stop, but go on with more vigor and more spirit than ever; they should receive all that is necessary to make them thorough, and efficient, and painstaking. But some attempt, at least, should be made to carry the results of this education beyond the walls of the school-room. The Government must see to it that this education is not lost; that the tribal life of the Indian, with its baneful influences, be broken up; that those who are prepared with practical trades shall have an opportunity for their exercise; that they shall be given a chance to till the soil; that they shall be given an undisputed title to the land; that all Government support be withdrawn from the tribes, and they be put in the way of earning a living. If they fail to earn a living through sloth or idleness, let them receive the punishment which nature has appointed. The Government must deal with the Indian problem as a matter of business, and not as a matter of sentiment. It should see that the tribes are broken up as soon as possible; that lands are rapidly apportioned; that education is pushed as rapidly as possible; that justice is given to all, and that the system of begging and ration-support is abolished at once in every case where undesired subsistence is possible to the Indian.—F. W. Blackmar.

To the enthusiastic frequenters of materializing seances, the old biblical injunction concerning spirits "that peep and mutter," and that other advice to "try the spirits," are neither without a practical significance.

Written for The Better Way.

STRAY THOUGHTS.

BY F. MEATH.

In a recent conversation with a young man who has been spending a few weeks in the family of a popular and wealthy Massachusetts Congregationalist clergyman, I was surprised to learn that the minister was much interested in the "Review of Reviews," particularly in the "ghost stories," and also that the reverend gentleman stated that the spirit of his mother appeared to him at the time of her departure from the body, and bade him good-bye.

The recent notice given to the subject of thought-transference causes one to think that the old adage, "The devil is always around when you are talking about him," had a scientific basis. How often we speak or think of people just before they enter our doors, and how often two people will have a certain thought and give an expression in the same words simultaneously. A short time since, in the presence of a friend, a particular subject would continually force itself upon my mind, I wondered why. He did not mention it to me or I to him. After some weeks had elapsed, by chance I ascertained that the same subject had been in his mind at that time, and he had given it considerable thought. I do not know that any practical benefit can result from the study of this subject, but it will certainly throw light upon influences and conditions not hitherto understood, and behoove us to cultivate only pure thoughts and the society of the good and true.

THE MOUND-BUILDERS.

To the Editor of The Better Way.

An article in a recent issue of THE BETTER WAY on the above subject reminded me of a little experience I had concerning it, with a spirit at a trumpet seance given by Joseph Schwemmerger (now deceased) several months ago.

At this seance the medium described a very tall Indian, who had never before visited the circle. Presently this Indian spirit controlled the trumpet, and said: "They have robbed the grave in which my body was buried, with all the insignia of my high rank, for I was the king of the mound-builders. It was over seven hundred years ago."

He promised to call again and give me a history of this ancient people, as soon as conditions would permit. But as the medium through which he manifested has since died, I have not heard anything further.

That it was a good test to me I will add that no one at the circle knew that I had just been reading an article in which it was stated that in a large mound near Chillicothe breast-plates of copper and other ornaments had been found.

A. ZIPPERLEN, M. D.
Cincinnati, O.

ETHER AND MOTION.

The latest theory advanced in atomic science, is that all space is filled with ether, a something that is not matter and from which, atoms, suns, and stars are evolved—that ether and motion constitute the original entity—that an atom is a whirling ring of ether, the motion of which produces electric energy,—that the vibrations of the ether-atom produce heat—that ether pressure is gravitation—that light is merely an undulation in the ether, produced by the energy of the sun.

We have long favored the theory that light is a result of wave-motion, and not a substance, coming from the sun. The sun throws out energy, which sets the ether of space in rapid vibrations, which vibrations strike our planet in forceful waves, causing the phenomena of light.

Thus scientists admit the invisible in nature and are preparing the thinkers to accept the repeated statements of wise spirits, that the spirit body is a substantial entity, made of matter in the radiant condition, and supported by the deathless vitality, which such an organism can maintain, by drawing from ether and motion, its eternal properties.

There is a paper in the June *Arena*, upon this subject, which is a fine statement of the present position of scientists; it is from the pen of Prof. Dolbear.—*Alcyone*.

CHEAP HOMES.

A joint meeting of the Anti-Tenement House League, the Industrial Aid Society and the Workingmen's Building Association was held in Boston some weeks ago for the purpose of considering plans for building houses in the suburbs which might be bought at a low rate by men and women doing work in Boston. The meeting was presided over by Rev. E. E. Hale, who expressed his desire to see the over-crowded, filthy tenement-house system abolished. A plan was proposed by Henry K. Hannah, as follows: "Sell to a poor family, upon the simple payment of 25¢ per week, a house and lot in the suburbs—this house to be one of four or five rooms, occupied by one family—located upon a lot of 3,000 square feet of land, close to transportation to and from Boston. It could be substantially but plainly built and sold for about \$700; the interest placed at five per cent., making it possible for such a family to own their own home in ten years, and pay taxes, water rates, insurance, and repairs out of this weekly payment of 25¢." A committee of five was appointed to consider this plan and others, and reports will be made at a later meeting.

NEWS ITEMS.

Lead has been struck at Tincup, Cal.

Ravachol, the Paris anarchist, will have a new trial.

An electric omnibus company has been formed in London.

Norway is to send a Viking ship as an exhibit to the World's Fair.

Peterge Zlanchizkouskekowlouski is a native of Buffalo, according to that city's directory.

Father Mollinger, the noted Pennsylvania priest and healing medium, has gone to the immortal shore.

The Princess Helene Sagonko, who has just died in Poland, unmarried, once refused the hand of Napoleon III. in marriage.

Matthew B. Excell, who was recently elected Mayor of Alliance, Ohio, is the youngest Mayor in the United States. He has just passed 22.

China has sent a large force of troops to the Pamir region to enforce her claims, and Russia is awaiting details before taking counter-measures.

Governor Russell, of Massachusetts, has asked the legislature of that State to abolish the custom of appointing a Fast day.

A disastrous tornado swept over the southern central portion of Minnesota last week, doing considerable damage to property, and killing about one hundred people.

The Military Affairs Committee of the House, which has been at Gettysburg, Pa., has completed its inspection of the battle-field. The members are much impressed with it, and will report favorably the bill now before them to mark the Confederate positions and purchase the ground occupied by Lee's army.

The California Bee Keepers' Association is preparing a notable exhibit for the Fair. Besides honey and bees, the exhibit will include pressed flowers of all the different honey flora, specimens of the birds and insects which are the enemies of bees, models and photographs of apiaries, and novelties in the shape of production distinctive to California, especially in the line of beeswax and foundation.

The Salvation Army will not be limited to the infantry form of service hereafter, but is to embrace a cavalry department. The San Francisco branch is to send out a force of ten men, one Chinaman among them, on horseback to travel 800 miles through California in the pursuit of their particular labors. The horses are said to be in training by an ex cavalryman. It is to be called the Hallelujah Cavalry and will be commanded by Major Kyle. The costume is white cavalry fatigue hats, red blouses, cavalry boots.

The case of Drs. Frank Ferguson, John A. Irwin, and Irwin H. Hence, jointly indicted on a charge of illegal dissection, was on the trial calendar of general sessions in New York last week, but was adjourned until June 28, owing to the absence from the city of one of the defendants, who are each under \$1,500 bail for trial. Many sensational developments are looked for when the case is brought to trial, owing to the fact that the victim to the alleged brutal operation was Washington Irving Bishop, the "mind-reader," who died at the Lambs' Club May 18, 1889, under unusual circumstances, and also to the fact that his mother claims that her son was only in a trance when the autopsy was performed.

F. M. Hartner, an American merchant of Guaymas, Sonora, Mexico, states that wild excitement exists among the ignorant classes of Mexicans throughout Sonora over the arrest and conviction of Teresa Urua, the "Saint of Cacheora," by the district judge of Guaymas. "Saint Teresa" was arrested three weeks ago by a detachment of soldiers, who escorted her and her aged father, Thomas Urua, to Guaymas. Both were heavily ironed and were kept closely confined in prison until placed on trial. They were found guilty of witchery by the judge who sentenced "Saint Teresa" to be shot and her father to imprisonment for life.—Teresa is the well-known healing medium of Mexico, is seventeen years of age, and never takes pay for her services. Mexico is just where New England was several hundred years ago.

A LITTLE SERMON.

DOUGLAS JERROLD.

Never, gentle reader, so long as you have a stitch about your anatomy, believe yourself alone. If thoughtless people could only know what their left-off clothes say about them, sure I am they would resolve upon one of two things: either to reform their lives or to go naked. Let no man harbor a black spot in his breast, and believe that his waistcoat is wholly ignorant of the stain. Let no man drop an ill-gotten guinea into his pocket, and think the poke unconscious of the wrong. His very glove shall babble of the bribe that has burned his hand. His cravat shall tighten about his throat, if that throat be seared with daily lies. Ignorance of man! to believe that what is born upon the body has no intelligence with the moral good or evil dwelling in the soul; to think that the purple of a Dives knows not the innermost arrogance of its bearer; that the rag that flutters upon Lazarus beathes not the sweetness of a May-day blossom.

OUR EXCHANGES.

As "iron sharpeneth iron" so honest clear, and just criticism of opinions, sentiments, and estimates improve, advance, and unfold the mental world.—*Summerland*.

Spiritualism is the irreconcilable foe to Materialism. It disproves the fantastic speculations of those who would derive mind from matter. It presents to the earnest truth-seeker the evidence which prove that mind persists after the destruction of brain and body, and that intelligence can be manifested by the so-called dead.—*Two Worlds*.

Among the personal estates proved during the last year, says an English paper, were the following: Archbishop Thompson, £41,570; Archbishop Magee, £20,000; Bishop Goodwin, £18,577; Dean Plumtre, £4,694; Dean Elliott, £3,810; Dean Church, £3,021; Cardinal Newman, £3,575. During the last thirty years forty Bishops and Archbishops of the Established Church in England have died, leaving behind them personal property amounting in one case to £140,000, in three cases to £120,000, in twelve cases to between £70,000 and £90,000, the remainder averaging between £30,000 and £40,000.—*Religio-Philosophical Journal*.

It having been proposed that the investigation and practice of hypnotism should be confined to legally qualified medical men, I object to these restrictions for two reasons: First, because I consider that such restrictions would be an injurious interference with that liberty of thought and action so essential to successful scientific investigation; and second, because the majority of medical men, having a tendency to take physiological and materialistic views of the subject, are in my belief ill qualified to experiment in a matter which is to me one of experimental psychology.—Dr. Geo. Wyld in *London Light*.

It is quite easy for man to employ the forces of Nature, which are all invisible, and produce visible objects. Oxygen and hydrogen are invisible gases. Yet not only Nature but man can reduce them to water; then a freezing process can be turned upon the water and it is changed to ice, another visible object. That process is the evolution of water and ice from invisible forces which we call spirit. This is the basic principle or starting-point. If these invisible forces are Spirit, then all visible objects are Spirit, but if, as Mr. Ingersoll and all other materialists affirm, these invisible forces are "matter," then all substance, visible or invisible, is matter and there is no such a thing as Spirit nor ever spirits.—*Light of Ages*.

Unlike St. Paul, we believe woman has equal rights with man, in all that goes to make up humanity; and that she should stand at the right hand of man—his equal—and will, when selfishness and its kindred vices shall have become things of the past. We do not expect to live on this mundane sphere when that glorious epoch shall arrive, but the world of spirits is working with tremendous power to bring about this auspicious result.—With our knowledge of the past, the present, and the future, we have not the least doubt that the inhabitants of the celestial world have the power to right all wrong; that wars will cease, and that the whole human family will walk hand and hand with the immortals.—When the peoples of earth shall become clairvoyant, clairaudient, clairvolent: when kings shall not rule by misnamed "divine right"; when "priest-craft" shall be unknown; when all human beings shall become their own kings; their own queens, and their own priests; then the millennium, so long foretold by seers, will become a glorious reality.—*Banner of Light*.

SEX IN EDUCATION.

Sir James Crichton Browne, in an oration recently delivered before the Medical Society of London, undertook to point out what one of our own physicians some years ago treated with exceptional ability and thoroughness—that "sex in education" needs to be carefully considered and provided for, and, by way of inference, he discredited not only the recent decision of the University of St. Andrews to open its classes in art, science, and theology to women as well as to men, but declared that this was a down-hill step toward confusion and disaster. His attack upon the higher education was based upon his conviction that the differences in the sexes are real and deeply founded in structure.

He showed that the female brain is lighter than that of the male; that the specific gravity of parts of the female brain is less than that of corresponding parts of the male brain, and that the blood supply, which, in the male, is directed chiefly to the volitional and intellectual and ideomotor processes, is, in the female, more directed to the portions of the system which are concerned in the discharge of sensory functions. If Sir James is correct in his diagnosis, we are making a serious mistake in ignoring such structural differences in our present attention to the higher education of women. We are putting upon them an intellectual strain for which they are not prepared, and which nature had never intended that they should be bothered with. It is possible that Sir James may be more sensational than accurate in his investigations, and that he likes to see the English girls who are the pictures of physical health better than he likes to meet the "sweet girl graduates" who have lost something of the fine physical glow which belongs to the perfectly developed English maiden.—*Boston Herald*.

The Religion of Humanity gratefully accepts the work of the prophets and apostles in olden time, not those of one religion alone, but the sages and spokesmen of all faiths. Yet it does not believe that the spirit of wisdom and power that spoke through them has gone so far away that it can not reach the human mind to-day.—W. J. Potter.



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QUESTIONS AND ANSWERS

The editor will receive questions upon these questions only. They must be addressed to the editor, and must contain a return address. The name of the questioner will be published unless otherwise directed. All questions must be addressed to the editor of this paper. The editor is not responsible for the answers given.

Ques. 12.—Is it possible to keep the physical body at its highest state of development, as in maturity? When mortals and spirit intelligences are in rapport, the latter possessing knowledge of the laws, chemical qualities and forces of matter, why can they not so instruct as to prevent our being overtaken by decay?

Ans.—Change and decay belong to all material things. That is a universal law. Leaves and blossoms, belonging to the springtime, are scattered with the winds of every autumn. In the latitudes of perpetual summer they are dropping at your feet constantly, new ones taking their places, just as death takes one here and another there among mortals in every realm. Where life is there is change, and where the latter is there is what you call death. The sere and yellow leaf is as natural as the green; the autumn of life as natural as its spring. And yet the desire has been constant to preserve youth, and precious lives have been wasted in the search after the elixir of life; for that which would supply a wasting and wasted vitality. Ancients and moderns have studied laboriously over this problem.

There is no doubt that in the near or remote future the race will learn to bring their lives into a more perfect accord with nature's laws and much which is now unavoidable will be overcome. The mind is the potential factor of power in the universe. Metaphysicians claim that by a concentration of the mind—joined to an intense desire—upon the body, it could be so thoroughly subdued and governed, that each atom would become harmoniously adjusted and co-related with every other atom so that decay would be measurably arrested, and where waste occurs, a call upon the forces held in reserve by nature and everywhere obtainable, would be answered in supply. This, if practiced, would not only secure continuous health, but would conserve the forces of youth.

This is theoretically true. The material is in abundance, everywhere, which can be utilized to make new material forms of every class as well as to supply the waste of the old. But it is yet a practical impossibility. No line of teaching has as yet made the process clear or given the key to the power wisely hidden. Theorists and speculators have claimed its possession, as did the alchemists of old. They say you have only to concentrate your mental forces into a strong resolution. Yes, but how? And before this question the outer vestment of materiality, stands dumb, unable to evoke these great potentialities.

There are those who contend that the requisite instructions should be obtainable either through spirits or mortals, and that some solvent, diuretic, or therapeutic agent, charged with this force and applicable to the system, should be disclosed. But such agents, sufficiently powerful for the desired results, are at the same time capable of compassing a great amount of injury. We instance the bichlorate of gold cure for intemperance. Numerous cases of disaster to life and health, and of insanity resulting in death, have followed its use; while it is true that some have been permanently benefited. These all show the differences of organization, temperament, and the quality and proportion of the chemicals composing the different human organisms, that what is beneficial to one is positively injurious to another, and no fixed rule can be made applicable to all.

The only safe rule is, by wise living to avoid, as much as possible, any undue waste of the energies of the body, and to use only such food and drink, in kind, quality, and amount, as will nourish and sustain the physical body while nature is carrying on her processes. In this neither spirit nor mortal can give a universal rule, applicable to all. Each must study his own organism and its operations. The few may be enabled, by a more careful study and observation, to check any unnecessary ravages of decay. But change being the law of the universe, it will still obtain with the physical man, and as the corn ripens in the husk, and the husk dries and falls away, so will the inner spiritual being ripen in the material body, and the latter will fall from it.

The husk, when ripened, has not decayed; it has simply ripened and fallen. Grey hairs and wrinkles are the accompanying conditions of the ripening spirit, not the symbols of decay, but rather of a new life. A higher form of thought and teaching regarding this truth will supplant the old in due time. Death will lose its horror and age its repulsiveness when minds learn that by proper living, decrepitude and the weaknesses of age can be avoided and only the ripening signs of spirit and body are apparent. The race should leave the body as ripen-

ed spirits. Closing the avenues of the outer temple, they should leave it without fear or suffering. This will be learned in due time.

Ques. 13.—Would it be best for mankind to abstain from animal food?

Ans.—This is a disputed question, and able minds are arrayed on both sides. A close observation of those who abstain and those who indulge, together with a knowledge of all the other influences woven into their respective lives, is necessary to a correct judgment. Individuals can only answer in the light of their observation and reason. With the abundance that nature supplies and art creates it would seem that a human body could be sustained in health and maximum strength without the use of animal food, especially that which is composed of the dead bodies of animals. Only by its practice from youth can it be possible for people, sensitive upon other subjects, to do it without a feeling of disgust.

It is an erroneous idea that one must eat flesh in order to be strong. That flesh does supply a certain amount of nourishment and, consequently, of strength, does not prove that some other kind of food would not supply even more nourishment. Experience proves that some laboring classes of earth, who perform arduous tasks, bear heavy burdens, requiring great powers of physical endurance, do so without the use of meats, and many of them attain great longevity.

Animals used for food are subject to disease and suffering. Disease often creeps upon them insidiously, just as it does upon man. It shows itself only when the animal begins to droop and sink under it. The disease may be slow at work, as it is with man. The animal is slaughtered; the meat is diseased. Whether observed or unobserved, it is formidable, poisonous, injurious to the human system. Animals are also subject to great fear, to paroxysms of fright, and a consequent fever condition of their flesh. Observe the methods of transporting food animals over the country that the inhabitants of cities and populous towns may have their market replenished. Packed so closely in cars that their motions and their movements bruise the flesh; feverish from their endurance of long-constrained positions, from their fear, and from hunger and thirst; hurried into slaughter-pens and soon hanging in the market places, food for sensitive children and diseased adults; how is it possible that such food can result in conferring health, vigor, strength?

If the metaphysician is correct in asserting that mind has so great an effect in producing bodily disease, what must be the effect of taking into the human system this mass of fear, anxiety, and fevered flesh? Many diseases and deaths can be attributed directly to this unnecessary custom of taking life to sustain life. The argument that all nature does this, is more specious than real. The fact that one form of insect and animal life exists by devouring another, from insect to man, is no reason why man himself should continue this practice. Their limited intelligence is no reason why man should discard his own greater intelligence and permit the passions and appetites of the limited beasts to be his guide and purveyor. The time will come when man will live on the fruits of the earth, gathering his food supply out of her vast granaries, and fruit, and cereal, and bulb will afford him the variety which his system craves. The birds and bullocks, and all living animals, with their diseases and disease-creating flesh, will have rest from the devouring appetites and passions of man, and he himself will stand emancipated, the representative of a higher, purer, nobler race of beings.

MISCELLANY.

WHENCE AND WHITHER?

The speed of the sun in space is calculated at about forty miles per second—three thousand times as fast as an express train.

The earth's speed around the sun is about nineteen miles per second, 1,147 miles per minute, 68,823 miles per hour, 1,650,000 per day.

The speed of the earth's surface at the equator is over 1,000 miles per hour, nearly seventeen miles per minute.

From this it will be seen that if the earth's velocity around the sun be added to that of the sun among the stars, we must be traveling at a speed compared to which that of a mile-a-minute express is but a snail's gallop, and even the 1,000 miles an hour of the equator is but a small fraction.—*Exchange.*

THE LARGEST DAM IN THE WORLD.

The largest masonry dam in the world has lately been completed in India, in connection with the new water works for the city of Bombay. It is situated 65 miles north of Bombay, and stretches across the Tansa Valley. The dam is about two miles in length; 118 feet high; 100 feet thick at its greatest depth; 15½ feet at the top. The lake which will be formed when the valley is full covers an area of eight square miles, and it is expected will furnish a supply of 100,000,000 gallons per day throughout the year. The dam has been five one-half years in process of construction, and from 9,000 to 12,000 men and 800 carts and animals have been employed upon it during each working season from October to May.

WHY DOES IT RAIN?

The answers are very various. Some say it is the dust in the air that gathers the moisture into drops, each particle of dust being the nucleus of a drop. With out dust there would be, so to say, no rain but only dew. But there will not be dew except under certain atmospheric conditions, so that the ulterior question is as to the cause of the conditions that produce rain. Here, too, the authorities differ. Some say the chief cause is the cooling of the vapor in the air due to an ascending movement of large masses of vapor-laden air.

Five miles above our heads there is an arctic atmosphere, and vapor-laden air once up that high would be squeezed dry. Other meteorologists contend, however, that rain is caused by the mere mixing of horizontal currents of differing temperatures and degrees of saturation. Mere expansion of warm vapor-laden air may cause it, it is said, to drop its burden. The doctors are not agreed.—*Baltimore Sun.*

THE ANDES RAILROAD.

The Transandine Railroad, that, when completed, will connect Chili with the Argentine Republic, is an undertaking of vast extent. The line crosses over and under the gigantic backbone of the South American Continent, and the utmost difficulties have been experienced in building the road up to date. Gorges, clefts, rivers and mountain streams, have been and will eventually be crossed by massive bridges. One of the peculiar features of the line is that a system requiring three rails, the center one having raked teeth, will be utilized on the heavy grades, some of which are 1 in 12. At the present time the line is open from Santa Rosa de los Andes on the Chilean side as far as Salto del Soldado (the soldier's leap), some twenty seven kilo, while on the Argentine territory travelers are conveyed direct from Buenos Ayres to Uspallata by rail. There now remains but twenty hours' ride on mule back between the two points. It is expected that the tunnel through the summit will be pierced in two years, and the entire system opened for through traffic six months afterward. Travelers and freight will be brought to and from Buenos Ayres and Valparaiso in five days, thus avoiding the passage by steamer through the Strait of Magellan, and saving eight or nine days' transit, so that a person can be landed at Valparaiso in twenty-five days from Europe, or from New York in thirty days, via Buenos Ayres.—*Harper's Weekly.*

MUSICAL STONES.

Twenty-five large flints, suspended harmonically from two parallel wooden rods, and struck by two smaller flints by way of hammers, constitute the most curious of musical instruments. The stones are not cut down to any particular weight or form, but are virgin flints of various shapes and sizes, rough as when first dug out of mother earth. The inventor, a Frenchman, states that he has taken him thirty years to perfect his collection. When struck, the flints give out a clear, metallic sound, like the note of a very high-toned bell. Strange to say, the note produced appears to have no direct relation to the size or shape of the stone, two of which are exactly alike in weight, and yet there is more than an octave interval between their respective tones. Similar paradoxical relations may be noted between others of the series.

WHY A LOBSTER TURNS RED.

In all crustaceans, as, indeed, in almost everything in nature, there is a certain per cent. of iron. Upon boiling, the lobster is oxidized. The effect is largely due also to the percentage of muriatic acid which exists naturally in the shell. The chemical change which takes place here is almost similar to that which occurs in the burning of a brick. In boiling a lobster, its coat ceases to be a living substance, and to a certain extent it takes a new character. It is as a brick would be after burning. The effect can also be produced by the sun, but necessarily not so rapidly, as the heat of that luminary, although more intense, is not concentrated sufficiently to produce the result. The sun also exercises a bleaching influence, which consumes the oxide almost as fast as it is formed, leaving the shell white or nearly pure lime.

A COMPLICATED INSTRUMENT.

The beak of the mosquito is simply a tool-box, wherein the mosquito keeps six miniature surgical instruments in perfect working order. Two of these instruments are exact counterparts of the surgeon's lance, one is a spear with a double-barbed head, the fourth is a needle of exquisite fineness, a saw and a pump going to make up the complement. The spear is the largest of the six tools, and is used for making the initial puncture; next the lances or knives are brought into play to cause the blood to flow more freely. In case this last operation fails of having the desired effect, the saw and the needle are carefully and feelingly inserted in a lateral direction in the victim's flesh. The pump, the most delicate of all six of the instruments, is used in transferring the blood to the insect's "stomach."—*Discovery.*

LET US HAVE PEACE.

The good people who are petitioning the various governments to abolish their standing armies have right and reason on their side, and there is even a possibility that some day their ideas will prevail. War is barbarism, and peace is civilization. This is as true with regard to nations as individuals; and it is likewise true that gentlemen do not settle their differences with each other by force, as blackguards do. Wars are a confession of loss of fair play, diplomacy and statesmanship; and if there were no great armies the world would be richer, and the poor man would have something better to do than stand up to be shot for the crimes committed by his so-called superiors. General Woodford looks back to the days when the Romans made slaves of their captured enemies, and sees progress from that standpoint, and we all recall the sentiments of Sherman and Grant, who hated war except as a means to peace. Let us hasten the day when we will meet our opponents with smiles and welcome them with hospitable hands to the Christian round-table of argument and arbitration.—*Judge.*

While boring a well in Stockton, Cal., a man found a monkey's tooth at the depth of 1,123 feet.

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